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GOULD WICKEY, *Editor*

Contributing Editors

ALFRED WMS. ANTHONY

HARRY T. STOCK

LEWIS J. SHERRILL

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SPECIAL NOTICES

1. The *Annual Meetings* for 1939 will be held at the Brown Hotel, Louisville, Ky., the week of January 8-13.
2. *Christian Education* is available at \$1.50 for single subscriptions; \$1.00 per subscription in orders of ten or more mailed separately. Faculties and students can use articles for group discussions.
3. The Office is in need of copies of June, 1936. Send same to *Christian Education*, 744 Jackson Place, N. W., Washington, D. C.
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Christian Education

Vol. XXII

DECEMBER, 1938

No. 2

I Believe in Peace*

BY ANDREW W. CORDIER

Manchester College

I believe in Christ—the Prince of peace.

I believe in his way of life as the way of peace.

I believe in the manner of his death—in giving life rather than in taking it—for others.

I believe in justice—nationally and internationally.

I believe in the processes of conciliation, adjustment and adjudication necessary to obtain justice.

I believe in the machinery necessary to promote conciliation, adjustment and adjudication.

I believe that armaments produce fear and breed war.

I believe that my supreme loyalty is to all mankind, and therefore I oppose nationalism as a breeder of war.

I believe that I am most patriotic when I contribute most to international understanding.

I believe that I have a sacred duty to destroy mass hatreds and misunderstandings.

I believe that I have a sacred duty to promote a broader understanding of the common interests and aspirations of all races and nationalities.

I believe in democracy, the foundations of which will be destroyed by war.

I believe in religion, the faith of which can not survive a bloody battle.

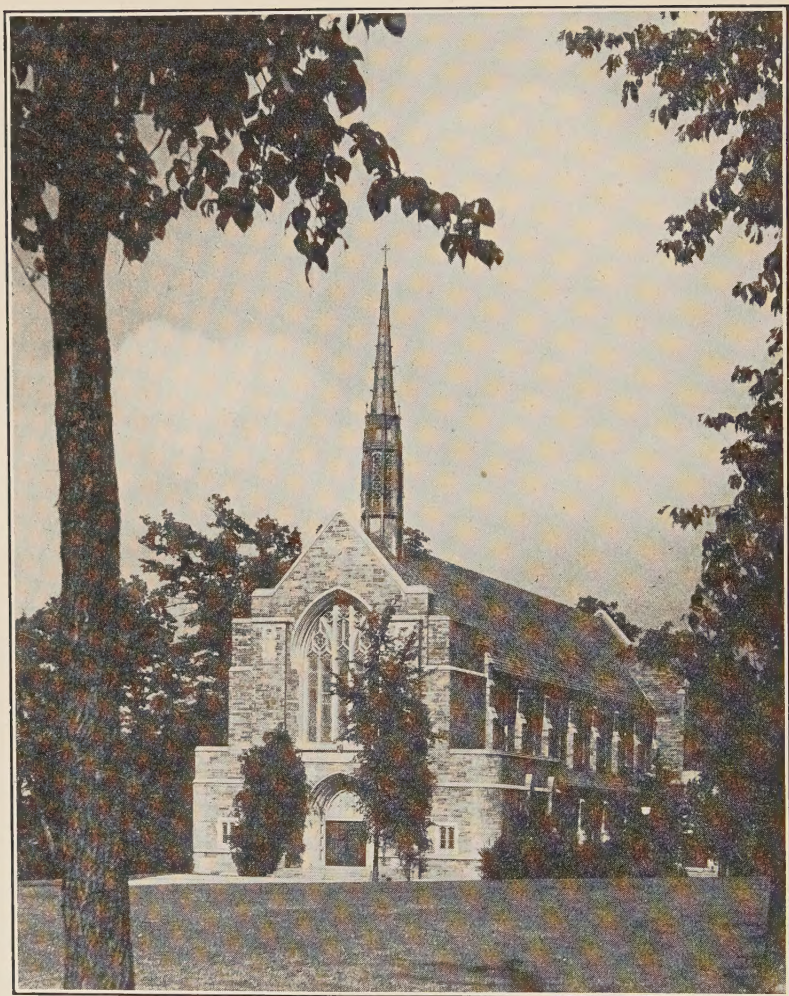
I believe in culture, the beauty of which quails before the ugliness of war.

I believe that my country should assume aggressive leadership for peace and I will support her in her action.

I believe that I—and my country—should sacrifice for peace.

I believe in Peace.

* Reprinted with permission from *The Gospel Messenger*, Jan. 8, 1938.



HARBISON CHAPEL, GROVE CITY COLLEGE, GROVE CITY, PENNSYLVANIA

For Such a Day*

By JOSEPH RICHARD SIZOO

Minister, Collegiate Church of St. Nicholas, New York

A MAN'S value to society is measured, not by the things he begins, but by the things he concludes; not by the forces he sets in motion, but by the forces he brings to a successful consummation. Anybody can begin a thing, but to bring it to a successful end is the earmark of a great life. Sometimes you come upon those whose day begins with dawn, trailing clouds of glory, but quickly the night settles upon them and they are forgotten. When you try to analyze the reason for the snuffing out of that influence you discover that what they began they did not end and what they started they could not bring to a successful consummation. What satisfaction this day must hold for you who graduate! What you began you end!

Then, too, what satisfaction this day must bring to those who have brought you to this hour, who, like Mark Hopkins sitting at one end of a log, have unraveled for you the meaning and mystery of life and have unfolded the glory and wonder of living. It must be a wonderful thing to take a steel spring and a bit of gold and make of them a watch that can keep time with the sun. It must be a wonderful thing to take a pine board, a pot of glue, and a few strings and make of them an instrument that can sob out a Palestrina's "Ave Maria." It must be a wonderful thing to take a bit of canvas, a few brushes, and some pigments and stretch on it a Millet's "Angelus." But there is nothing more wonderful than to sit down with life, unravel its meaning, untwist its strands, push back its horizons, and open the door to a larger and finer world. No wonder, then, that when Henry Ward Beecher lay dying and someone asked him, "Mr. Beecher, if you had your life to live over again, what would you be?" he said unhesitatingly, "I would be a teacher."

* Baccalaureate sermon of the twenty-third annual commencement of the Rice Institute, delivered in the Court of the Chemistry Laboratories, at nine o'clock Sunday morning, June 5, 1938. Reprinted by permission from The Rice Institute Pamphlet, July, 1938.

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But all that is behind you now. In a few years it will pass into memory. The experiences of four years will either witness for you or against you. What concerns us, therefore, today, is the kind of a world into which you are entering.

A WORLD ON THE MARCH

You are entering a world that is on the march. Our generation has determined seemingly to set up a whole new scheme of things. We may not know where we are going, but we are on the way. New fires are playing in the heart of the earth and civilization is becoming molten again. New seeds are being planted in new furrows destined to bring the world new harvests. New waters are gushing out of new springs destined to make their way to new and undiscovered seas. Everywhere in the world is a sense of aspiration. There is upon mankind the quest for a fuller life. You may speak of it negatively in terms of revolt and revolution which are rife everywhere in the world, a kicking against the pricks and an unwillingness to live within the inevitable restraints of life. But it is much more honest to speak of it as the quest for a fuller and better life. You may not be in agreement with these aspirations. You may believe they will only further entangle and enmesh the world with deeper dilemmas and disillusionments. You may believe that these aspirations of our generation are contradictory and self-destroying. You may believe if the aspirations of one are to be realized the aspirations of another must be defeated. What will bring gain to one will bring loss to another. But the fact stands that everywhere in the world there is this sense of aspiration.

Not since Christ died upon His lonely cross
Has life such prospect held of a new birth.

Now it is never easy to live in such a world. When the frosts go out of the ground in springtime, rural roads are always most difficult to travel. It is then that ruts are easily formed, mud clings to the wheels, and the travel is difficult. In a world at springtime there will have to be a lot of plowing and harrowing. It is a very unrewarding and difficult time. You may never see the harvests of that sowing or toil. Indeed, already misgivings are coming to multitudes of people and the sense of hopelessness

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is compromised by the feeling of futility. We seem to be like people who walk on streets which have no foundation, who eat food which does not nourish, who live in houses which do not shelter. We seem to be like boats on muddy flats with never a white sail in sight. We seem to be like sailors climbing in the rigging of a sinking ship, always above the water line, but never far from destruction. We seem to be like sleepers, conscious of the dawn, but unable to awaken. Many people are becoming afraid that a different world may not be a better world. We are not quite sure that change will mean improvement. Such is the world into which you are entering. It is the only world you will ever know. If you ever expect to play your part it will be in that kind of a world. You did not make it, but you will have to do something about it. The question, therefore, arises, how can one live successfully in such a world and how can one play one's part so that a different world will be a better world and change will be improvement?

THE PLACE OF UNDERSTANDING

There is one word which will need increasing emphasis among us. Without that word we shall never come to a braver and better tomorrow. Without that word no cause in all the world is quite so hopeless as the cause of peace. It is the word understanding.

It is so easy to play the rôle of the Pharisee, and seeing a world bloody and broken lying by the wayside to pass by on the other side. But you never solve problems by calling people names. We all accent different syllables. We are all mysteries to one another. One drop of dew, no matter how large, cannot hold all the glory of the morning sun. Because I have certain political, economic, and social convictions is no reason why other people should hold those same convictions. I may be right or they may be right. If I am right it is my duty to convert them, but I have no right to slander them or shoot them. Among the Sioux Indians there prevailed in the days of the frontier a strange custom. If one of the tribe determined to travel for a little while in areas guarded by other tribes, always on the night before he left his camp the traveler would be required to sit with the chiefs of the

Sioux tribe around a camp fire and then before it fell back into gray ash he would be asked to arise and, silhouetted against the flames, would lift this prayer, "Great Spirit, help me never to judge another until I have walked two weeks in his moccasins." If only now and again in this world we could walk in one another's shoes, how much better would life be and how much more hopeful our tomorrow! The business of education is to create understanding.

Whatever else culture may do for you, always first it should make you sensitive to the need of the world. To know all is to forgive all. Culture should always lead to compassion and the end of education is understanding. The purpose of knowledge is not to make one arrogant, but considerate; not calloused, but compassionate; not unconcerned, but understanding; not indifferent, but interested.

Bigotry and intolerance are always the inevitable earmarks of ignorance, while the first fruits of education are sympathy and understanding. Education may make you skeptical, but it can never make you cynical. A skeptic is a man who has lost faith in the power of truth. A cynic is a man who has lost faith in the power of virtue. A skeptic maintains it makes no difference what you believe, while a cynic affirms it makes no difference how you live. Education may make you skeptical, but never cynical. To know all is to forgive all. To talk about culture without compassion is like talking about a crooked straight line.

How little one sees of this adventurous good will in our current world! We seem to be baptized with prussic acid rather than with love for our fellow men. There is breath-taking need of a Pentecost of compassion. What hate there is in our modern world! Indeed, hate is the modern American tragedy. It is gnawing at the lute strings of our national life, haunting us like a vise and following us like a shadow. I never knew there was so much hate in the world. We hate the Jew; we hate the German; we hate capital; we hate labor; we hate the old guard; we hate the New Deal; we hate nine old men; we hate economic royalists; we hate the Congress; we hate the Constitution; we hate the President. Young people hate old people and old people seemingly return the compliment. We hate races. One section

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of the country hates another section of the country. It has even crept into religion, for we are apt to hate a shade of truth more than we hate error. We are tumbling apart into broken and brittle bits. The only thing we seemingly have in common is a mutual ill will and distrust. Just at a time when we are in need of a common front to bring in a braver and better day the vengeful spirit of class consciousness has gripped people.

I do not mean to suggest that there are no wrongs to be righted. It is hard to justify some things. It is hard to justify disease in the presence of well being; poverty in the face of plenty; ignorance in the presence of knowledge. I live in a city that has seventeen square miles of slums with sixty-five thousand condemned tenement houses in which there live one million children under fourteen years of age, in which there are one quarter of a million family units with sleeping rooms without windows or doors, one quarter of a million family units without running water, and one third of a million without central heating. It is hard to justify some things in this world. One wonders if Dostoyevsky was not right when he wrote, "The only contribution that civilization has seemingly made is to increase our capacity for pain." We have built our world order upon human suffering rather than on human understanding.

But hate does not solve these problems. It only multiplies them. It does not lessen, but deepens the barriers. We cannot hate ourselves out of these dilemmas. Now the pity of it is that men say if we only hate enough we shall bring in a better tomorrow. Men are going up and down the land saying that we are going to hate ourselves into prosperity. In the last analysis democracy is a living together for the common good. Such forms of self-government can never long last or be maintained with ugly moods and uglier tempers.

The world is waiting for the sunrise of those who will see the ten thousand heartaches and disillusionments of our generation, its terrible injustices, its fierce discontent, its sordid shambles, its drugged sensibilities, not in terms of arrogance, but understanding; not in terms of callousness, but compassion. We have so many architects today, but so few builders; we have so many who are anxious to tell us what is wrong, but so few who are willing

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to make it right. There is scolding enough in our world without another college generation joining the anvil chorus in the morning. It is so easy to look upon the dilemmas of our generation and say what a dirty mess it is and then shut the window upon it and walk out on it. We need more compassion and good will.

HERE JESUS COUNTED

That was the glory of Jesus. He lived in a world much like our own; with economic injustice, financial disarrangement, political maladjustment, and religious chicanery. Yet He never lost compassion for His age. After two thousand years men are not yet agreed upon the full meaning and mission of His life, but everywhere men are agreed that only by His way shall a braver and better day dawn to the children of men. We all live for something; some people live for money; some live for fame; some live for power. Jesus lived for love. He asked nothing of the world and the world had nothing to give Him. Wherever He went He dragged the sorrows of His generation across His soul. He could not keep Himself out of the welter and misery of His day. He walked with men through their shadows. At midnight it was a Hebrew scholar; at daybreak it was a foundering ship; at noonday it was a fallen girl by the well; in the afternoon it was a company of hungry unemployed, and across the threshold of His home in Capernaum there fell the shadows of the limp and the lame, the halt and the blind, and He healed them every one. There are three things which Jesus of Nazareth never took into consideration, three things which meant nothing to Him. Geography meant nothing to Him. He never traveled more than one hundred miles from home, yet what He said was for all ages and all times. Then, too, He never took time into consideration. A thousand years were with Him as a day, and a day as a thousand years. He never began His work until He was thirty. In six months they had Him checkmated, and two years later He was dead. Yet when He died He said, "It is finished." And more than all these, the social frontiers which separated and estranged men meant nothing to Him. The hero and the helot; the rich and the poor; the old and the young; the moron and the savant, all found in Him something that satisfied them as they walked [74]

back into the world with new purpose and a finer spirit. If we propose to build a new order it must be on the philosophy of one who said, "If any man will come after me, let him deny himself, take up his cross, and follow me."

Not only is education to be tested by that standard of compassion, but it is also the ultimate test of life. The worth of a man is determined by his capacity for understanding and compassion. There are too few in the world today who are willing to play that self-effacing rôle. Everywhere in the world men want to be leaders, exploiting the tragedies and travail and disillusionment of our time to come to power and greatness. We will never build a new order on that basis. Jesus of Nazareth did not say to His disciples, "I call you to be leaders," but rather, "I call you to be servants." That is different and much more difficult. Moses gave himself with a glorious and adventurous compassion to his generation. He got nothing out of it but travail and pain and a lonely grave.

And yet, no way of life is quite so rewarding. Nothing so enriches life as an adventurous good will toward all people. Great sympathies have a way of making small men great. Because he saw the burden of his people, Moses became one of the figures that will always live. Because he carried an ache in his heart, Dante in exile became the most moving figure in his twelfth century. Because Bunyan saw the distress of his time, he lifted himself into immortality. Because Jesus of Nazareth dragged the sorrow of His world across His soul He became the ageless and timeless redeemer of the world. The surest way to redeem life from satiety and provincialism is to identify it with a great cause. Nothing small or mean can live in a life that is dominated by a great compassion.

Not only is this determination to live with compassion the test of education and of life; it is also the test of true religion. Religion may begin with the individual, but it does not end there. It is not a solitary adventure of a lonely soul upon a lonely God, but rather an adventure in the fine art of living together for the common good. The Christian of the future is not one who has an answer for every question and a solvent for every riddle, but one who lives with a compassion toward mankind. To say that

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you love God and do not love your fellow men is as anomalous as it is untrue. This world is not a Morro Castle which shrieks with the cry, "Every man for himself," but the Father's house in which we live together for the common good. No one quarrels because faith in God brings peace and serenity to the heart. Untold multitudes would crawl on their hands and knees across the continent to experience that reward, but what galls men is that so little comes of it. Religion begins with the individual, but it ends in human society.

If you walk out into the world sullen, cynical, and calloused, you will betray this college, scald your soul, and turn your back upon the adventure of the Christian faith. So it all comes back to this: are there enough of us left who care, determined to live compassionately and with adventurous good will; are there enough of us left who won't let it down; are there enough of us left who won't walk out on it; are there enough of us left who will stay with it to the end of the end until the inheritance is won, until Jesus Christ shall see the travail of His soul and shall be satisfied?

Love thyself last; cherish those hearts that hate thee;
Corruption wins not more than honesty.
Still in thy right hand carry gentle peace,
To silence envious tongues.

The English Bible and the Teacher of English*

By GEORGE H. HARTWIG

Dana College

IT is now more than a score of years since I opened, for the first time, in the library of Stanford University, the so-called Wycliffe Bible—the first complete rendering into English. How vividly I recall them, lying there on the shelf in the stacks—those four large volumes in the monumental edition of Forshall and Madden. I might have uttered in that hour the words of Keats when he recalled his first contact with Homer through Chapman's translation:

Then felt I like some watcher of the skies
When a new planet swims into his ken.

For my introduction to this medieval English Bible, I am forever indebted to that eminent Chaucerian scholar and rare human soul, Dr. Ewald Fluegel—for it was in his advanced course in Chaucer that I learned of these realms of gold. Ever since that day—in my teaching of English—the history of the Bible in England has gone hand in hand with the history of England's literature.

And what a romantic tale it is—this story of the Bible in England! It takes us back to the little town of Bethlehem, where the learned Jerome completed his Latin version for the Church; for the first Bible of England, from the coming of the monks, through the medieval centuries, and well into the reign of Henry VIII, was the Latin Bible of the Church of Rome. And it was a Catholic scholar—the most renowned teacher of his time—who was the first to turn a part of the gospel story into early English. We all know the touching tale of Bede—the Venerable Bede—dictating in 735 his translation of John with his dying breath. Some of my students, I doubt not, share my pain when they learn that all traces of his version have vanished.

* Adapted from a paper read at the National Lutheran Educational Conference, Chicago, January 16–18, 1938.

In a paper brief, I can but dimly reveal the fascination that these early Anglo-Saxon centuries possess for the scholarly student of English Biblical translation. The resourceful teacher will find ample opportunity here for questions that will stimulate the spirit of inquiry. I recall a morning when I was discussing social conditions in early England. Concluding my lecture, I gave the class a question, asking them to bring the answer at our next meeting. Let us suppose, I said, that we are in England about the year 1000. A peasant of fine native endowments and keen curiosity, with a reading knowledge of Anglo-Saxon, but with no knowledge of Latin, is eager to read for himself the narratives of the life of Christ. Was there extant an English version of the four Gospels, which his priest, learning of his desire, might have handed him? And then, to present this challenging question to a wider group, I prepared a type-written copy for a college bulletin board. It gave me deep satisfaction to observe the intense interest that was aroused; it was a startling question to some, I doubt not. Indeed, how many of my readers would venture an answer? Yet, why should such a question sound so strange to men and women who are graduates of church-related colleges—colleges whose very reason for being and *only* reason for being is the Book—the Book of Books? Why, then, should not our students know of a great tradition of English Biblical translation that began more than twelve hundred years ago with the Venerable Bede and proceeded with a God-inspired earnestness from that time forth, all through the middle ages, until it culminated in the incomparable English book—the Authorized Version of 1611?

But I return to my class in English literature. My question, at the date set, was intelligently answered. About the year 1000 the four Gospels were available in Anglo-Saxon or Old English in a version of real distinction. Then, after some discussion of this rendering, in which I tell them that this version survives in seven MSS.—three of them almost coeval with the translation itself—seven MSS. located in the British Museum and in the libraries of Cambridge and Oxford, and available now in scholarly printed editions, I draw forth my copy of John and read words composed nearly a thousand years ago. Then I hand them the

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volume for their inspection. And thus they have gained a cultural experience too rare, I fear, in college courses in the history of English literature. Later, at proper times, they learn of other attempts to convert the Latin Bible into the vernacular. Some morning, for example, I read verses from the beautiful West-Saxon Psalms. And again I hand the class my copy, that they may see with their own eyes words that unlocked the lyric soul of Israel to Englishmen of ages long gone by.

This is not the occasion to speak of the numerous other translations into early English of parts of the Bible: in all that I offer here, my sole purpose is to be suggestive. So I hasten on to the Age of Chaucer. The student who has studied the Prologue to the Canterbury Tales has gained a fair understanding of the social life of the second half of the fourteenth century. He has studied the portrait of the poor town parson, done by Chaucer with such tender reverence. On the other hand, the ironic strokes of Chaucer, as he painted monk and friar, may have given this same student his first vivid impression of a tragic darkness deep as hell. It was the day of opportunity for the first of the Oxford Reformers; for Wycliffe, so far as we know, was the first Englishman to conceive the idea of giving to England a complete version of the Scriptures. If Chaucer was the "well of English undefiled," in *verse*—here in the work of Chaucer's great contemporary was revealed the dawning glory of English prose. And vastly more than that! Here, in noble English, were the Oracles of Heaven, speaking in all their fullness from Genesis to Revelation. Here was the voice of Oxford—Mother of Great Causes—going forth in her illumined son, John Wycliffe, into every highway and byway of the land! With Wycliffe, the story of the Bible in medieval England reaches its culmination. Through all those centuries, I repeat, the official Bible of England was the Latin Bible of the Catholic Church—and every rendering, in whole or in part, into English had this text as its basis. It is an impressive fact—certain to inspire in the student a deep respect for this greatest of all medieval books—the Latin Bible of the Church.

I proceed with the second part of my tale—the preeminently romantic story of the Authorized Version. We are in London—

in the year 1611. Milton—London-born—is a little boy three years of age. Shakespeare, after achieving for English drama the supreme place in world literature, is about to retire from the metropolis—to return to his native Stratford. In such days our modern English Bible comes to life. Truly—a pregnant time! Shakespeare and the Bible! This unsearchable Shakespeare and this inscrutable Book—how they have dominated the minds of enlightened men and women on the highroad of the centuries! Shakespeare, indeed, stands on his Bible as on nothing else—as the thousand allusions in his plays bear witness. But this *Book* has behind it the impact of Eternity! Were I asked to name the most momentous event in English history, without the least hesitation I would reply—the publication of the English Bible in 1611. Were I asked to point out the most influential Englishman that ever lived, I would name the great literary genius who laid the foundations for this superb achievement—and gave it stately structure—and fired the souls of other men to carry on the work. His name? His name should be as familiar to every Christian as the name of Washington is to every American youth. Alas, what can we do to banish the painful ignorance regarding the background of our English Bible? For my part, when I approach the study of this supreme classic of English literature, I offer my students questions like the following, to awaken in them a spirit of eager inquiry: What Bible was read in church at Stratford in the year of Shakespeare's baptism? What Bible would Shakespeare have heard from a London pulpit in the days when he wrote his great tragedies—*Hamlet* and the rest? What Bible had Edmund Spenser when he penned his *Faerie Queen*? From what Bible did Archbishop Cranmer read his text when he preached in Canterbury Cathedral? What Bible went with the Puritans from Scrooby to Holland? And furthermore, when I have dwelt on the lyric charm of some psalm, or the piercing pathos of Job, or the majestic oratory of Isaiah, or the rapturous music of the Apocalypse, I have challenged my students with questions like these: How long was this English in the making? Through what gifted workmen and what consecrated toil was this noble art achieved? And the answers to these questions and to many others are to be found in the story

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of the inception and growth of our supreme English book. To that story I now turn—painfully conscious of the fact that the limits of our time will grant us only gleams of its epic grandeur.

Among the many treasures in the Widener Library at Harvard is one that arouses in me a peculiar awe—a copy of the first edition of Erasmus's Greek New Testament, dated 1516. I recall a morning in the Treasure Room when I turned to the Latin preface of this Greek Testament, and made a copy of those immortal words of Erasmus—the germinal thought that gave us the great vernacular versions—words which, translated in part, read as follows: "I vehemently dissent from those who would not have private persons read the Holy Scriptures nor have them translated into the vulgar tongues. . . . I would have all women read the Gospels and the Epistles of Paul. Would that they were translated into all languages, so that not only Scotch and Irish, but Turks and Saracens might be able to read and know them." In this epochal passage we trace the beginning of our Authorized Version, and in the Greek texts of Erasmus we find the basis for the English New Testament of 1525. This English Testament was the first fair flower of a magnificent obsession. Its inspired translator, William Tyndale, as a Gloucestershire youth, found open the door to the very best training that England accorded. Endowed with an unusual gift for acquiring languages, he attained at Oxford a master's degree; and after Oxford there followed a period of study at Cambridge, where the great Erasmus had kindled a fresh enthusiasm for Greek.

We find him next in his native county of Gloucester, engaged as chaplain and tutor in the manor house of Sir John Walsh. It was a hospitable home, and thither resorted in numbers church dignitaries and learned men. The young scholar, fresh from the universities, free from the trammels of ecclesiastical tradition, and clear and vigorous and original in intellect, challenged attention by the significance of his words and a terribly matter-of-fact habit of confronting his antagonists with the manifest teaching of Scripture. He preached in the adjacent villages and in the great city of Bristol; and the rude priests of the region, congregating in alehouses, railed and raged against him. So, under

the influence of his experience he came to see more and more that the noblest service he could render his country was a translation of the New Testament into the language of his people. Thus it happened that, one day in the heat of debate, there came the startling declaration: "If God spare my life, ere many years I will cause a boy that driveth the plough to know more of the Scriptures than thou dost," strangely echoing the words of Erasmus: "I would the Scriptures were translated into all languages of all people. . . . I would that the husbandman might sing parts of them at his plow." Tyndale had caught the torch from the hand of his master, Erasmus, and was ready to carry it forward!

I cannot here enter into the varied activities of the remaining years of his tempestuous life: his literary labors of various kinds, his controversies with Sir Thomas More, his work on the Old Testament and his revision of the New, the circumstances that led to his arrest, and his life in a prison near Brussels for sixteen months. The grandeur grows as the end draws on! Out of the blackness of his cell, he sends this letter to the governor of the fortress: "And I ask to be allowed to have a lamp in the evening; it is indeed wearisome sitting alone in the dark. But most of all I beg and beseech your clemency to be urgent with the commissary, that he will kindly permit me to have the Hebrew Bible, Hebrew grammar, and Hebrew dictionary, that I may pass the time in that study." The scholar's cry in the cheerless nights of winter, begging the favor of light and *books* for solace!

Last scene of all: The wearisome trial; a scaffold near the fortress; the final prayer in a loud voice—"Lord, open the King of England's eyes"; the strangling cord and the consuming flames. But an *idea* you cannot kill by fire! Nor can we think of him as dead! Along the corridors of Time, and over all this earth of ours, in the rich music of his phrases we hear his own immortal voice. His was a life to set on fire the spirits of our college youth. The grandeur of his aim rebukes all whose lives are things of shreds and patches, all such as flit from task to task and book to book like flies to each new bit of sugar—the barren brood of men and women for whom the myriad-minded Shakespeare himself is but an item in their mad torrents of chatter. This Tyndale *lives* because he had a worthy mental goal!

THE ENGLISH BIBLE

At the time of his martyrdom in 1536, Tyndale had completed the translation of the New Testament, with revisions; and about one-half of the Old Testament, including the part done in prison. I mentioned a while ago, as one mark of his distinction, the fact that he was able to fire the souls of other men to carry on his work. Many of the most competent and most consecrated minds of England gave themselves to the task, producing five versions, in each of which we have essentially the work of Tyndale as he left it—and in each, furthermore, a notable contribution toward the ultimate result—the Authorized Version. I name them here: The Coverdale Bible, the Matthew's Bible, the Great Bible, the Geneva Bible, the Bishops' Bible.

These are the names of the Bibles; but all that they suggest to me because of years of reading about them, and long study of them, in numerous libraries—all this I cannot convey. Nor can I impart the high intellectual adventure that was mine, and the emotions that stirred within me, in the Treasure Room at Harvard as I stood before a long table on which lay all these sacred volumes in chronological order—in reprints and originals—from Tyndale to the Bible of 1611. These were the materials, in the main, out of which the King James revisers fashioned our Book! As I compared the verses from volume to volume, through month after month, I marvelled at the sensitive workmanship through which our noble version was achieved.

Each of these versions had its magnificent rôle in this great drama. One of them, I single out for special mention. Before me, as I write in the library of the University of Minnesota, lie three editions of the Geneva Bible. Wherever men realize the part this version played in the making of England, Scotland, and early America, reverence bids them bow their heads! Appearing in Geneva, shortly after the accession of Elizabeth, and four years before the birth of Shakespeare, it went through more than 170 editions. Unlocking its treasures to Shakespeare and Milton, it lavished its wealth on drama and epic. It contributed scores of touches to the making of that lovely tale of Ruth as we know it. Indeed, in every part of our Bible we find evidence of the profound respect with which its readings were accepted by the men entrusted by King James with the solemn task of preparing a

new version. Armed with this Book, the Puritan—as we see him in the immortal statue of Saint-Gaudens—flashed defiance at all the enemies of God. The men of Cromwell, fortified by brooding on its words, plunged into battle. Carried over frenzied seas, this book became on the savage shores of New England the model after which men shaped a new society. By heroes steeped in its spirit, were laid the foundations of Harvard. Its phrases resounded in scores of meeting-houses in the new settlement—and impregnated all the atmosphere in which men lived and moved and had their being. *Yea, reverence bids us bow our heads!* But ignorance forbids! Our colleges scarcely know this Book! A survey covering a thousand libraries revealed to me an astounding number that possess no copy. And I know from long experience that rare indeed is the graduate of a Christian college who can speak intelligently of this historic version—for as long as ten seconds!

I have recalled in this paper some parts of the noble story of the Bible in England. I conclude with a vision. I point to Baylor University in Texas, which, through the zeal of its professor of English, has gathered the richest collection of Browningiana in all the world! I see here and there in this broad land of ours a college president co-operating with his professor of English in the great cultural adventure of making vivid, in like fashion, this story of the Supreme Book! I see them doing for the Bible what Professor Armstrong has done so gloriously for Browning. I see generations of students in a few choice colleges where culture is *real*—gathered about tables overspread with ancient Bibles—studying this grand story with their professors of English with the aid of hundreds of illuminating documents—speaking with veneration of heroes of far-off days: Bede and Wycliffe and Tyndale and Coverdale and Whittingham and all the others before and after in a succession transcendently glorious! For, there can be no doubt—to quote the words of President Wishart of the College of Wooster—that it is “the responsibility of the church through its leadership to initiate a movement for the restoration of the Bible to its lost place as the foremost English study in our colleges and universities.”* I hope that these words

* Charles F. Wishart, *Coverdale Speaks*, American Bible Society: New York, 1935. No teacher of English should miss this brochure.

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of mine have made it clear to those who still retain faith in the spiritual function of honest scholarship—that the teacher of English literature, if he has the sound equipment for his task, and if the proper resources are placed at his command may exert an influence second to that of no one else on the campus as a creator of reverence for the Supreme Book of the Campus! We do honestly endeavor to make it such in our church colleges—*do we?* The Supreme Book of the Campus!



Essential Elements in Student Christian Work Strategy

BY ROLAND ELLIOTT

Executive Secretary, National Council of Student
Christian Associations

TWO world-wide movements powerfully affect any plan for student Christian work today. One is the unadorned challenge of paganism to the forces of Christendom. The other is the growing impetus, especially among church youth groups, of the move toward Christian unity. The two are not always unrelated; to those who understand something of the unique genius and character of the Christian faith as today it is being backed against the wall by antagonistic assumptions (in our economic, racial and international life for example), the call to unity of the Christian forces of the world becomes urgent and clear. It is a life struggle and there is little available assurance that Ralph Sockman's prophecy that the Church as an institution may disappear is unwarranted by the facts of our time. This is not defeatism but it is realism. The resultant urgency of the need for closer stronger ranks among the Christian forces is no philosophical worship of the golden circle, no desire for bigger and better amalgamations; it is the recognition that in this moment in history (at least) only the maximum consolidation of Christian insight, planning, and resource can contend with the forces now rampant across human society or be consistent with Christ's command and prayer "that all may be one."

This backdrop cannot be painted too vividly as we come to the question of student religion. For it is precisely here that the chief scepticism of students is found. Is Christianity pertinent? If pertinent, why all the divisions in its own ranks about what the Christian faith is and what it means for life today? Most of all, why these countless divisions where no real differences exist about the meaning of the Christian faith? It is only natural, in fact inevitable, that the central problems in the minds of our

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most capable students and professors should epitomize the crucial issues confronting Christianity in the world at large. And a divided Christendom on the campus is as futile as a divided Christendom in the world.

All this is not to ignore the priceless contributions of the separate confessions and traditions within the Christian heritage, nor to underestimate the difficulties of organic unity or the values that should be sought by Christians and Christian groups through putting themselves in a position to appreciate by study and experience the unique characteristics and discoveries of confessions not their own. Beyond *minimum ecumenism* (which ignores these differences in a naïve emphasis upon unity in action) and *maximum ecumenism* (which too often is content with merely understanding and appreciating differences), there is a clamant need for what might be called *missionary ecumenism*—an ecumenism which, while recognizing the differing contributions of the great Christian traditions, will call Christians from every confession and sect to the common God-given task to which Christ and the pagan world challenge us today. Such an ecumenism is basic to any truly effective approach of the Christian forces to the present student generation. It is in their world of thought and the world of action around them that the Christian position must demonstrate its validity and mission.

But unity is not enough. With the most hopeful sort of united approach to a college or university campus, there is still the need for a careful analysis of what is required if students are to have an opportunity to find the full meaning of Christian discipleship for themselves and for society. Whether one approaches this analysis from the standpoint of the Church, the Christian Association, the Administration, or all unitedly; or if one consults students to find out from them the chief areas of religious concern, the following will be revealed as basic:

1. *Christian education and evangelism.* The present student generation is religiously illiterate (*i.e.*, “ignorant of letters or books; uninstructed; uneducated” concerning the basic facts of the Christian religion). It has come from a post-war period in society when the religious nurture of home and church was at a low ebb. Moreover, the tremendous increase in college en-

rollments has meant that there is a much higher percentage of students without even the foundation facts about the Christian faith or its vocabulary essential to an understanding of its meaning. It is an erroneous assumption therefore that students, in the main, can be enlisted in Church or Christian Association activities unless in the process they are given the opportunity to learn what the Christian faith is and to commit themselves to Jesus Christ. No mere plan for an annual Religious Emphasis Week is sufficient; the evangelistic aim must be expressed throughout the year in every aspect of the ongoing program as in a variety of ways students are helped to see that in Jesus Christ is the only salvation for themselves and for the world. The purpose of the religious program is to create Christians whom God can use to redeem our baffled, distraught life, personally and socially. Nothing less.

2. *Christian social leadership.* It is relatively easy for students today to get experience in social action. Many Christian groups, quite unconsciously, have allowed the "social gospel" to become "social action." And usually perfectly good social action. But frequently it affords no opportunity for the student to form a critical appraisal of social action from the criteria of his Christian faith. There is no quarrel with the support of purely secular (is there any such?) social action which Christians and the Christian Church always must be prepared to give. But if, as in the consideration of evangelism, one is thinking of helping to prepare students as Christians to take their stand resolutely, fearlessly *and* effectively in the midst of a non-Christian social order, then it is important that the religious program not only give such support as it can to the work of the American Student Union or the United Student Peace Committee but that it go far beyond that in preparing students for leadership in the social arena; and to do this it must provide opportunities for study and for experience in a firmly grounded and articulate Christian orientation.

3. *Participation in the Church.* A predominant percentage of students in most universities indicate a church preference; relatively few go to church regularly; there is a growing interest in "The Church"; there is a lessening denominational

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loyalty. And so one might go on to list the wholly or partially contradictory factors. In this situation it is the task of all the Christian forces (Christian Association as well as Churches) to afford students the double opportunity (1) to gain actual experience in the church and (2) to be critical of the extent to which the churches fall short of their ideal of "The Church." A common failure of many Associations and Church student groups is that they do not lead students into real participation in the normal life of a church. Occasionally one hears the statement that there is little difference between church student work and that of the Christian Associations. From one angle this has been a fortunate development of these recent years. But there should be a difference; the church should afford an experience in worship and churchmanship which the Christian Association cannot and should not try to provide, save as it leads students into the Church itself. On the other hand it is fallacious to think of the unchurched students as the special field of the Christian Association. They must be the concern of all the Christian forces. Among them are many of the ablest students and many who will find themselves, with developing experience, being led irresistibly into the church and its ministry.

The bearing of all this upon the question of organizational set-up will of course vary from campus to campus. But it is the writer's personal judgment that there is now enough accumulated experience to justify a listing of the organic elements which are essential in any one of the larger university centers, with obvious modifications as these are thought of in relation to the smaller campuses.

1. *A normal church experience*, with an opportunity for students to participate in its life locally, denominationally and in its inter-denominational relationships. Too much emphasis cannot be laid upon the importance of a competent ministry, equal in training and ability to deal with student problems with any member of the faculty.

2. *Credit courses in religion*. Both elementary and advanced courses of full collegiate rating should be available.

3. *A campus-centered student controlled Christian Movement*, free of administrative or ecclesiastical domination but drawing

from all Christian groups a leadership interested in a united Christian program on the campus.

4. *A Campus Christian Council* in which representatives of all Christian groups can come together regularly for consultation, clearance and common planning.

5. *An Inter-faith Council* for Jew-Catholic-Protestant clearance and fellowship.

These separate elements are cooperative, mutually complementary, non-competitive. Experience has proved that while coordination is desirable, any attempt to combine these functions, or to subordinate any one to any other, results in a weakening of the total program. Each is the concern of all and all are the concern of each. Fortunately the leadership of church and interdenominational student work have graduated in large measure from the rivalries and suspicions of earlier years. They are characterized now by a spirit of mutual confidence and a desire to move forward together on any plan which will surely advance the Christian cause.

The common problem facing all the Christian forces—Church and Christian Associations alike—is that of developing an adequate Christian strategy for winning the loyalty of the present and succeeding generations of students to Jesus Christ and enlisting them in the work of *His Church* in the world.

Space does not permit an examination of the implications of such a united campus Christian strategy for the area of intercollegiate cooperation and organization. Present developments in several regions, among several of the church groups, and in the National Intercollegiate Christian Council, make this an equally important question. The answer to it will derive in the final analysis from the “grass roots” vitality of the work on the local campus and the extent to which its leadership responds to the critical demands of the present hour.

Religious Tradition and the Large Class

BY J. OLIVER BUSWELL, JR.

President, Wheaton College

IN these days of changing standards and developing techniques in educational method, one question of great importance which forces itself upon us is the question of class size. Ten years ago the North Central standards required that no class (except lecture sections) should have more than thirty members. Then came the great work of the Minnesota study in "Class Size At the College Level." More recently the revolutionary Chicago plan assumes the validity of the Minnesota conclusion. Leaders in the study of educational methods began to tell us that class size is of no importance as a factor in educational efficiency. With proper methods the large class can be taught just as effectively as the small class. The North Central Association standard on class size was repealed.

These changes were sweeping, and it was inevitable that a reaction should set in. A very large number of experienced college teachers are "perfectly sure" that the large class cannot be as effective as the small class.

It is surprising to see how much of our prejudice in matters of educational method is based upon physical analogy. Describe to a class a perfect geometrical sphere resting upon a perfect plane in a perfect vacuum, focus their attention upon the absence of physical force to move the sphere. Then deftly shift attention from the sphere to a man, and you will lead many in the class to view a man as a mere mechanism utterly incapable of free volition. The argument for the small class as opposed to the larger one, is almost always reducible to a physical analogy. Take the illustration of a pitcher of water to be poured into drinking glasses. Obviously I can fill six glasses from my pitcher much better than I can fill a hundred. Now shift attention quickly to the class situation. The teacher is the pitcher, the students are the glasses. "Obviously" one teacher can teach six students better than he can teach a hundred!

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The Minnesota study on class size at the college level reviews a great many previous investigations which had been made. More than thirty studies are summarized in a very interesting spread sheet (opposite p. 11). It is surprising to see in how many cases the argument in favor of the small class is based upon some physical analogy like the pitcher and the glasses. Few of us seem to be conscious of the fact that a physical analogy almost always breaks down when used to illustrate personal or mental processes.

I recently made a survey of statistical studies in this field, and am convinced that no valid experiment, carefully checked and evaluated, can be cited as establishing any superiority for the small class. Some experiments have been rather favorable to the small class. The majority of experiments have been favorable to the large class. The only valid conclusion to be drawn from experimental studies seems to be that of the Minnesota and Chicago publications, namely, that class size makes no great difference in the results of teaching.

Familiar caustic remarks in regard to "large scale production" in education are not valid. In the first place, this objection is based upon the fallacy of physical analogy. Further, even if such analogy were valid, as one who has never owned any car but a Ford, I voice my opinion that large scale production in industry does not produce an inferior but a superior individual product. Correct knowledge, wholesome attitudes, and useful skills can be imparted to the individual in large classes as well as in small. Phillips Brooks said long ago,

"There is something in the congregation which is not in the men and the women as [one] knows them in their separate humanities, something in the aggregate which is not in the individuals, a character in the whole which was not in the parts . . .

"A multitude of people gathered for a special purpose and absorbed for a time into a common interest have a new character which is not in any of the individuals which compose it . . . Imagine Peter the Hermit sitting down alone with a man to fire him up for a crusade." ("Lectures on Preaching," Phillips Brooks, p. 183 f.)

RELIGIOUS TRADITION

An attempt has been made to argue in favor of the small class with religious fervor and with evidence supposed to be imported from religious authorities. Jesus is presented as a teacher of individuals or of small groups. There are indeed in the ancient records several interesting conversations of Jesus with what might be termed the small class. We must not forget however that the uniform synoptic picture, and the Johanine as well, present Jesus as a teacher of crowds. He gave his teachings before the multitude. When a question was raised in a small group, he turned and beckoned to the crowd that followed him, that they might all hear the answer. (Mark 8:27-38.) Paul was a teacher of crowds also. He did not neglect the small group. He says that he taught "*publicly and from house to house.*" He followed the main highways and taught large audiences in the most populous centers. Christianity offers no sanction for the small class, as opposed to the large class method of instruction.

They Need Not Be Snobs

BY A FACULTY WIFE

INTEREST in college fraternities and sororities is perennial. College administrators, parents and students, all are concerned. University and college authorities throughout the land face the rushing season with mixed feelings. Many educational institutions in which the student social life is dominated by national Greek-letter societies accept without serious question the fraternity set-up. They fail to see a desirable alternative. They have fraternities and in the mere course of least resistance they keep them.

There are colleges, however, which view the evils of fraternity life and practice with something less than toleration. Solutions for the problems that arise under and within the system have been sought by each college in its own way. By means of pan-hellenic societies and faculty-student councils, rushing rules and other regulations have partially mitigated some of the evils. Many colleges have faced the issue squarely and have said, "Let there be no fraternities."

A QUESTIONABLE PROCEDURE

For some years I was intimately associated with a liberal arts college which had done just this. It had been accomplished, however, at the expense of much good-will on the part of alumni whose chapters were thus extinguished. Even this would not have been too great a price to pay had an alternative plan been substituted for the recognized social values of the ousted fraternities. But this was not done. The result has been that the social instinct to gang together has caused local groups to spring up and take on the characteristics of national societies with their inherent evils while lacking that big excuse for being, namely, the *national* organization.

Parents who have sons and daughters entering the freshman class in a college or university where there are fraternities know that the question of joining or not joining some one of them may

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very possibly be the consideration of first importance in the freshman year of that boy or girl. They know that to belong to a good fraternity will give to their children assurance of certain social opportunities which are commonly recognized in campus circles as desirable. They know that not to be asked to join a fraternity may be the cause of hidden tragedy in the hearts of their children. That only a small per cent of the students in any college do join fraternities is forgotten in the hurt that comes when their own are among those who have not been chosen. The yearly decrees of the campus aristocracy have come to be regarded even by parents as final—a sort of *deus ex machina* of social eligibility. Indeed many parents are willing to make sacrifices and strain the family budget to a degree that may be out of all proportion to the advantages received, rather than to have their youngsters classed with those who “didn’t make a fraternity.”

What about the freshman himself? The chances are that he is away from home for the first time. The further chances are that he hails from a small high school and feels a bit strange and lonely amid the new surroundings. If he finds himself on the campus of a big university, immediately he is in a state of confusion and bewilderment. He is rushed from one affair to another by every well-meaning organization that has a name. Fraternity men and women look him over, and his college future depends to a great extent upon how he meets the eye. If he knows how to wear his clothes, and is a good looker—possesses obvious social adaptabilities—he is at once a marked man. No longer can he call his soul his own—not to speak of his time. If he hails from a prominent high school, if he is known to have come from a “good family” with money, social position and that sort of thing, no matter how much of a duffer he may be as to brains and ability, he is much sought after.

This is not an implication that brains and ability do not count. They do. And there is an accepted standard below which scholarship may not fall if fraternities are to be on the active list. I am told that in one big university in the middle-west professors are constantly besought to give grades that will enable students to join fraternities. No doubt this institution is not unique in this regard. Obviously a brilliant boy or girl who can give

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scholastic standing to a chapter is much to be desired. So, too, is one who can carry off honors in the extra-curricular program.

So there is a *type* which undoubtedly will drop into the social groove on any campus and will have the discipline, the backing that, generally speaking, fraternity affiliations alone can give.

This would be an ideal arrangement if it could be applied to the student body as a whole. Unfortunately there remain throngs of students on the campuses over the country who are receiving no adequate social discipline. For them the university or college serves in no sense as a "finishing school," a prerogative which, in these days of so-called "higher education," these institutions have in a larger measure fallen heir to. Even in small colleges this is admittedly true, and to my mind these smaller liberal arts colleges are side-stepping a real issue, are missing a real opportunity in not providing a more adequate social program.

Some time ago a girl told me that she had attended a certain college where there were four girls' societies. As a freshman she was assigned to an off-campus boarding house approved by the college, with five other freshman girls. These six girls were rushed by the four societies. When the date for bidding arrived, under rules prescribed by the college authorities, three of these girls were bid, and the other three were not. There were the "ins" and the "outs" and this girl was an "out." A senior now in another college, a leading girl in her class, she still holds this as a bitter memory.

A PRACTICAL PLAN

Hastings College, Nebraska, has solved the campus social problem better than any I know. It is a small liberal arts college, with a student body of between five and six hundred young men and women. It is a college at whose doors some of the best national Greek-letter societies have long been knocking. Just recently one of the leading men's fraternities approached the administration for the privilege of establishing a chapter. Doubtless this should be held a compliment. A good national quite rates itself on the class of colleges which are represented on its chapter roll. It bestows a favor when it seeks admittance, or so it should be.

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But this college has at least the distinction of being "different." It has attempted to make it possible for all students to have equal social opportunities. The plan was adopted, when the school was still quite small, of having local societies, averaging twenty-five or thirty members each, open to every student on the campus. Through the years as the student body has grown, the number of societies has increased. The organization of these societies follows in general that of the national fraternities, even to Greek-letter names. Likewise, rules and regulations for rushing and choosing their members have had to be adopted. These are determined by a student-faculty committee. A somewhat arbitrary method of choosing students for each society, with a faculty member acting as a sort of clearing house or arbiter, results in an approximation towards success in first, second, and third choices. Thus the plan insures to the various societies some of their first choices and to the rushees some degree of choice. Every student in the freshman class is listed and chosen. There are usually freshmen who for some reason prefer to remain independent, but the point is, that *every one* has the chance.

Each society is thus made up of all sorts—it is a truly democratic organization. However, students who as freshmen evince no social aptitude often blossom out within a year or two in an amazing way. Qualities of leadership develop in unexpected places. One prominent girl told me that under the system of choice obtaining when she was a freshman, she did not make the same society as any of the girls of her "bunch" who came from the local high school. It forced new friendships upon her and she admitted it had been a good thing for her and that she had come not to mind it.

Another aspect of this particular plan is the adoption of two or three sponsors by each society from the faculty or faculty wives, men for the men and women for the women. This means a double affiliation for some faculty families which is altogether an advantage. These sponsors are members of their respective societies, attend the regular bi-weekly meetings and serve as chaperones at dances or other parties. They come to have very personal relations with members of their societies, not in the capacity of official advisers, but as friends. Practically, this has

resulted in opening up many homes to students and is a positive social asset.

For those of us who have belonged to national fraternities and have known the pleasure and advantages of meeting a fraternity sister or brother of whatever chapter, in unexpected places, or have felt a common purpose in a country-wide program, the objection to this plan lies in its limitations. However, we must admit that the *raison d'être* of college fraternities is, in the last analysis, an individual campus affair—an answer to a demand for social adjustments. Further, we must recognize the degree in which fraternities have failed to meet the needs of great masses of students.

The solution of the problem lies not in opposing the fraternity idea but in modifying or supplementing it to meet varying situations. There must be a keener sense of responsibility on the part of institutions for the social aspects of student life. This may be partially accomplished by reducing to a minimum the rivalries and jealousies and petty snobbery which grow like rank weeds in the fertile soil of fraternity selectivism, and admittedly are carried over into post-college life. In the large universities it is perhaps an impossible task. But on the campuses of the smaller liberal arts colleges real social opportunities can be opened to all students.

Religious Culture in a University*

By THORNTON W. MERRIAM

Director of the University Board of Religion, Northwestern University

RELIGION continues to present difficulties in college and university administration. One official recently referred to his campus religious program as "a perpetual pain in the neck." The prognosis is dubious. The patient is unwilling to admit that he is sick. For years he has been insisting that there is really nothing wrong—at least, nothing which a few administrative nostrums will not cure.

It becomes increasingly clear that there are no satisfactory half-way measures. When an institution, like an individual, attempts to make peace with the religious problem, it ultimately faces an "either or" decision: it accepts responsibility for promoting religious culture, or it does not; it wholeheartedly and experimentally seeks adequate measures to discharge its responsibility, or it clears its budget and the campus of organizations and activities which have no legitimate place there. The decision is difficult; whatever is done incurs dissatisfaction. Thus we find many institutions "side-stepping" the issue, trying to avoid a clear-cut decision, for above all else, the administrator seeks peace. But, religion in American culture being what it is, there is no peace. Happy the lot of the administrator whose conflicts are the outcome of a clearly thought-out policy, rather than the result of trying to please all men at all times.

Most colleges know that they are under obligation to some church for past or present services, but few can make up their minds concerning the ethical implications of this relationship for today and tomorrow. They also know that that part of the American public which supports higher education—by financing it and by sending students—is typically concerned with the institution's effect on character. Shall this interest be candidly recognized in the purposes and program of the college, or shall responsibility for character be repudiated? Religious interests

* An address delivered at the annual meeting of the Education Association of the Methodist Episcopal Church, Chicago, Ill., January 18, 1938.

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have a stake in higher education and know it. They will not, without a struggle, relinquish whatever means may be at hand for assuring that these interests are respected. Meanwhile, if he is candid, the administrator will recognize that a considerable volume of eminent faculty opinion is against trying to mix religion or character-education with teaching. So the administrator finds himself in the unenviable position of being "damned if he does, and damned if he doesn't." He is under great temptation to temporize: to act today as if the college had no responsibility for religious culture, and tomorrow as if "building religious character" were its primary objective. No wonder such opportunism gives him a headache!

To be sure, there are certain institutions where the question seems to have been settled peacefully. Inquiry, however, will frequently reveal very real conflicts below the surface: members of the faculty who disagree thoroughly with (and sometimes sabotage) the administration, but who keep quiet for fear of persecution or of making the situation worse; teachers whose attitude and talk in and out of class belie the college's official position; students who laugh when told that the institution's purpose is to promote religious development. "Show us where, and when, and who's doing it!" they reply. In other institutions, responsibility for religious culture is regarded as a concern only of the administration—like public relations or money-raising; the faculty is left "free" to educate in accord with their own notions.

Lest anyone think the problem a simple one, to be solved by a few official public pronouncements, let us remind ourselves of a few facts concerning American religion in general, and religion in higher education in particular.

"Religion" is not a unified interest; it is split by sectarian and theological differences. At Northwestern University, for example, there are nearly forty different denominations represented in the student body. Religious people are exceedingly hard to please. The educator finds that he can't please all of them all the time, and feels lucky if he succeeds in pleasing some of them part of the time. Pendulum-swings in religious thought

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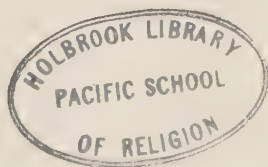
further complicate his problem: leadership that is acceptable to-day, tomorrow may be repudiated.

Many faculty members oppose expenditures for religious purposes, partly because teachers tend to look with jealous eye at all funds that do not go into teaching or research, and partly because religion symbolizes restraint on, or a threat to, academic freedom.

Students often seem to manifest no enthusiasm for religion. Their attendance at chapel, unless required, and election of courses in religion are not impressive. Religious agencies on the campus are frequently weak, and are kept going only by a financial expenditure for leadership which seems, at least to many administrators, out of proportion to results achieved. Whatever the student's pre-college relationship to the Church may have been, it often has left only a thin deposit of loyalty, conviction, or knowledge.

To many an administrator these and other difficulties add up to a policy of "do-nothing." That answer is wrong! Few colleges and universities in the United States have been able to pursue successfully over any considerable period a "do nothing" policy respecting religion. Lack of policy only complicates the situation, for the administrator has, then, no positive answer to criticism or to pressure-groups. The roots of American higher education are in religious soil; and the American people think, rightly or wrongly, that the college has some responsibility for the impact of the college-experience on the religious outlook and habits of students.

Many people are under the impression that increasing secularization of American life will gradually relieve the college of pressure from religious interests. These people need to be told that the process has now been reversed. More, rather than less, pressure may be expected in the days to come. If, in the past, religion has been a headache to the administrator, let him get ready for a worse attack. And he would best find something more adequate than a "do-nothing" policy. A clean-cut philosophy is his only protection! At no point in the administration of higher education has sheer opportunism been more manifest than in connection with the issue of the college's religious re-



sponsibility. Few institutions have had the courage or the foresight to adopt a policy, and stick to it.

How may a college or university develop a sound policy and program respecting religion? At this point, I can only take you through some of the steps which Northwestern University has travelled in the past few months. I do this with trepidation, and certainly with no thought of offering a panacea or even a solution. This question must be settled by every institution for itself and in the light of its own background and present situation. Because some of you think our experience at Northwestern may shed a ray of light on yours, you have persuaded me to talk about it. Please remember: the method and the process of thinking are far more important than the organizational structure, which may have to be changed as we experiment and reflect.

When people talk about religion in the university, they frequently find themselves in disagreement, or even in specious agreement, because of failure to distinguish between three different, though related, meanings of the term "religious culture." For some people the term signifies: (1) courses in the subject-matter of religion—the Bible, the history, philosophy and psychology of religion, and the like. In other discussions, it is clear that the term refers to: (2) the development of a certain kind of spirit or atmosphere in the institution. Elsewhere the meaning is: (3) a program of activities and educational services designed to provide for the expression and encouragement of religion among students and faculty through such means as chapel, convocations, societies of various kinds, study-and-action groups.

I find faculty and administration in most institutions in substantial agreement that a university has a responsibility to offer courses in religion. There are, as one might expect, differences of opinion concerning the purpose and approach of such courses. Similarly, there is little opposition to the idea that the university-community ought to have a "religious" atmosphere, provided the term is interpreted broadly to mean friendliness, concern for human values, interest in one's fellows, and, in

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general, a spirit of good-will. (Of course, many would object to the label "religious".)

The major opposition focuses on religion as a program of activities and educational services. Many a faculty member honestly feels that it is no part of the function or responsibility of a college or university to "look after the religious habits and activities of students." And it is not difficult to see why opposition centers at this point. If the University promotes religious culture in this sense, it goes further in its interpretation of its responsibility for the student than many are ready to go. It also gets itself entangled in religious questions from which, many feel, it would better stay aloof.

To deal with a question of this kind, one must go back to fundamentals. How does one tell whether *any* activity—a course in Latin or in beauty-culture, or an athletic program—is part of the business of a University? Is a religious program a means for achieving a legitimate end of the University, or is it an extraneous fifth wheel attached for display-purposes, or as a reluctant concession to a pressure group?

Clearly, no answer to such questions can be given apart from a definition of the purpose of a university. How does it conceive itself and its work? What ought it to attempt to do with its students? On the answer depends its entire program—curricular and extracurricular, its selection of students, and its policy in employing staff.

It is perfectly possible for a college or university to define its purpose in a way that excludes responsibility for everything except intellectual development along lines offered by its curriculum. Few institutions do so, but many say that they would like to. Recreation, social life, and many other things would then be excluded. Religion might be included, but only as a formal course of study; whatever else might go on—the work of church representatives on the campus, for example—would be of no official interest to the University, unless in conflict with the central concern of promoting intellectual development.

Northwestern University, however, happens to have a different conception of the nature of a university. As recently as 1936, the Trustees declared a basic purpose to be: "the education and

development of . . . students as individual personalities and as participants in the evolution of society." This means that Northwestern is concerned with the *whole person* and his growth—spiritual, social, physical, intellectual. It may be a good purpose; it may be impractical, or even bad. The important thing is that the Trustees have put themselves on record as being interested in that kind of education.

Such a conception contains the answer to the question of the University's responsibility for religious culture. Its job is as inclusive as the needs of a developing personality. Religion is inextricably a part of American culture and of the background of students; this fact is revealed both in an historical analysis of culture and in the personal experience of individuals. Are there problems for the individual in adjusting himself to religious teachings, ideas and institutions, and to the inevitable questions which religion puts to life? If there are such problems, they cannot be ignored in this kind of education.

This purpose clearly cuts across the traditional division between the curricular and extra-curricular, and formal and informal education. In so far as any activity offers a means for achieving the development of the student as a personality, it is of interest to, and within the responsibility of, the college. Under this purpose, it is quite as legitimate for the institution to spend money for a recreational program, a religious activities program, an extracurricular advisory and tutorial program, as for curricular teaching.

But there is a deeper question. It concerns the cultural and axiological background of educational purpose. What is the meaning of "development"? How is the teacher to know when a person is "developing" or when he is retrogressing? What do we mean by "participating in the evolution of society"? Society evolving in which of many possible directions? Like Russia? Like Germany? What is our standard? The value-background is a question of prime importance. Values come to us through culture. American culture is not unified; it is shot-through with tension and conflicts. With which element is the University allied? On the answer depends the very meaning of the terms

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used in definitions of objectives, and ultimately the course of the institution itself.

For the religious interest, the basic issue must always be: to what order of values does the institution acknowledge allegiance? There can be no genuine "program" unless that issue is met squarely.

For Northwestern, the answer seems reasonably clear. Again we cite a recent statement of the Trustees: "Northwestern should maintain the spirit of its religious affiliation." Unless the sentence have a purely legal reference (Northwestern is by Charter affiliated with the Methodist Church), it must mean that the value-heritage to which the University is committed is that represented in the Christian ethic as expressed and developed in the American democratic movement of Methodism.

It happens that this answer is unacceptable to many people. Methodism for them connotes something antagonistic to the pursuit of truth, to freedom, and to educational vitality. Without pausing to prove the point, we state that this is a misreading of the specific history of Northwestern. All Methodism did not create Northwestern. Its particular Methodist Founders were motivated by: zeal for public service, non-sectarianism and an irenic spirit; love of and respect for learning; devotion to freedom and the pursuit of truth; belief in the American democratic ideal; and a sense of responsibility for rendering a public service. Northwestern was dedicated to the proposition that the pursuit of truth and the pursuit of value could coexist in the same institution without detriment to either, indeed to the enhancement of both quests. The ethical roots of Northwestern are in this type of cultural soil. This fact helps answer the question of whether the University has a responsibility for religious culture.

Clearly, religious culture, far from being a "fifth wheel" is at the very heart of the enterprise. From it comes the value-background which defines the very terms used in the University's objectives. Loyalty to one's heritage, however, does not mean slavish and literal acceptance. It demands constant re-evaluation in the light of the needs of the present. A creative intellectual and ethical task is imposed on the conservers of a heritage.

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Thus we have come to the following principles:

(1) The Christian heritage provides the value-background for the educational task of the University. It is drawn on to define the terms used in the statement of educational objective. Education is recognized as *inescapably* an ethical and religious affair.

(2) In stating that it seeks "the education and development of *persons*," Northwestern University accepts responsibility for the religious aspects of such education and development.

(3) The means used to achieve these objectives include any method that contributes to the development of persons. No especial priority in theory is given the class-room as over against extra-curricular situations. (Practically the University may find its greatest effectiveness in focusing on those approaches which, with its present staff and experience, it knows it can handle best.)

(4) The University is under obligation to make clear to students, faculty, and the public where it stands on the question of its responsibility for religious culture. Particularly in selection of staff, it is obliged to take into account the candidate's attitude towards its educational and spiritual orientation.

(5) Freedom and non-sectarianism are essential elements to the achievement of the University's objectives, and are part of its heritage. It respects differences, and sees in them opportunities for cultural enrichment.

These principles have led to a plan of organization of the religious program and religious educational services. A "University Board of Religion," appointed by the President, has been established. In its membership are those persons who are doing substantially full-time religious work with Northwestern students, including: the secretaries of the campus Y.M.C.A. and Y.W.C.A., the director of the Hillel Foundation, the Lutheran university pastor, the director of Episcopal student work, the director of the Methodist Student Fellowship, the director of religious education of the local Baptist Church who is in charge of the Congregational and Baptist student group; also the professors of religious education and of the history and literature of religion. As rapidly as new workers representing other

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Churches appear on the campus, they will be added to the Board. On this group rests the responsibility for thinking, planning, and projecting a campus program of religious culture. The Board also serves as a means of contact with churches and religious movements. The activities are of two general types: each member of the Board carries on the activities of his own particular society; in addition, cooperative, all-university programs are developed. The nature and extent of the latter depend entirely on the degree of cooperation that can be developed among the members of the Board. They are expected to consider the religious problems of the campus as a whole. Each person on the Board is guaranteed the right to conduct his own program as seems best to him. There is no attempt to get him to whittle down his convictions and activities to fit a plan imposed by the University. The University presents no totalitarian pattern. It says to the several churches, foundations, or associations: "Welcome! You have a contribution to make to the life of the University. You are in a strategic position to affect the lives of certain students. We invite you to participate in the Board of Religion, and to cooperate with your fellow-members in developing a vital program for the campus as a whole. We ask that you keep open the lines of communication between your group and other campus religious associations and groups."

The University Board of Religion holds weekly meetings. It is organized as a staff, trained in religious educational work with youth, and not as a lay-committee.

The chairman of the Board is an officer appointed by the President and is known as "Director of the University Board of Religion." All University funds appropriated for religious purposes are administered by him. His functions include leadership of the staff; coordination of activities; counseling; and advising the University administration in matters concerning religion or Church-relationships. He holds the rank of professor in the Liberal Arts College. He is related to the University's counseling program through his membership in the Board of Personnel Administration. He is also a member of the Board of Supervision of Student Activities. Thus the attempt is made to integrate the religious program with instruction, personnel, and

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student affairs, and to avoid isolating the religious program from the developing life and organization of the institution.

The plan of organization is experimental, and will doubtless be modified in the light of experience. For the present, it does three important things: it symbolizes the University's recognition of responsibility for religious culture; it gives the Churches and Christian Associations a chance to work with freedom and with the cooperation, not domination, of the University; it provides the University with a group of trained persons who are continually studying the religious needs and possibilities of the campus and projecting programs designed to meet such needs.



A Fresh Incentive For The Christian Educator*

By HARRY JEWELL SARKISS

Findlay College

SCIENTISTS resolve to examine world problems in the light of ethics. They adopt the point of view that science alone is not sufficient to perpetuate civilization. This one-time adversary is calling upon the church to forget the barren controversies of yesterday and to concentrate upon the urgent problem of making ethical conduct a living force in the world. She is inviting all agents of human betterment to cooperate in the imperative task of directing the new forces of our civilization toward an ethical conduct. It is a move for an ethical renaissance—a move for ethical orientation. Well might the Christian educator pause and find a fresh incentive, and food for thought in this action.

SCIENCE STEPS OUT

We have all talked and written considerably in recent years about peace, security, intellectual freedom, and other desirable states of existence. But it is singular for “pure science” to step out of its ivory tower of seclusion and register such vital interest and genuine anxiety over social and political problems. It was at the recent meeting of the American Academy of Science that such a move was made. A set of resolutions were adopted on behalf of world peace and intellectual freedom which is highly significant in its social implications:

“Whereas science and its application is not only transforming the physical and mental environment of man but are adding greatly to the complexities of the social, economic and political relationships; and

“Whereas science is wholly independent of national bound-

* The writer is indebted to his colleagues—Profs. William C. LeVan, Department of Biology, and George E. Dodds, Department of Political and Social Sciences, for their valuable suggestions in the preparation of this article.

aries and races and creeds and can permanently flourish only where there is peace and intellectual freedom; now "Therefore, Be it resolved by the Council that the American Association for the Advancement of Science make as one of its objectives an examination of the profound effects of science upon society; and that the Association extend to its prototype, the British Association for the Advancement of Science and to all other scientific organizations with similar aims, an invitation to cooperate not only in advancing the interests of pure science but also in promoting peace among nations. . . ."

It is also significant that the scientists should elect an economist for their president, and that their retiring president, Dr. Edwin Grant Conklin, should select for his presidential address the timely subject of "Science and Ethics" (*Science*, Dec. 31, 37). These resolutions and this classic address, when taken together and considered as official opinions, clearly indicate that men of science are becoming increasingly aware of the vital connection between the world of science and the world of politics; between our boasted scientific age and the present era of political anarchy, economic confusion, and intellectual serfdom; between man's ability to control nature and his failure to control the sources of social motivation.

The purpose of this sketch is to review the causes and examine the contents of this action in order to point out certain basic implications for the Christian educator in particular, and social sciences in general; to find if possible some indication of the manner in which science offers to approximate an ethical solution for our social ills; and to indicate not a scientific methodology but an ethical trend.

Political developments in post-war Europe account for the immediate occasion of the scientists' move, and for their unusual interest in the field of ethics. European dictators have decreed that science conform to their state ideology, or have attempted to force scientific thought into their prevailing political patterns. Such tactics are rightly considered as intolerable forms of tyranny and fatal to the life of science. At an earlier meeting of the Academy Drs. Robert A. Millikin and Henry R. Norris protested vigorously against such enactments. "We regard," they said, [110]

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“the suppression of independent thought and its free expression as a major crime against civilization itself. . . .”

But since these ringing words were spoken in 1933 more indignities have been inflicted and greater outrages have been committed upon scholars and scientists in the Totalitarian States. “The trials and arrests from 1933 on,” writes Prof. S. N. Harper in his *The Government of the Soviet Union*, “and the international tension of the last years brought a gradual change, until at the present writing (August, 1937) political scientists, historians and anthropologists and even biologists have been found guilty of ‘error’ in their respective fields, and have been denounced as ‘enemies of the people’ and ‘wreckers.’ ” Hitler’s minister of education, speaking on the occasion of Heidelberg University’s annual celebration, said advisedly: “The old idea of science based on the supremacy of the intellect is finished.” No wonder that the British scientific weekly, *Nature*, commenting on this Nazi conception of science said: “It is a sad tale of academic slavery that bodes ill for higher education in Germany.” The plight of the German intellectuals is graphically depicted by Prof. and Mrs. Lips in their books: *The Savage Strikes Back* and *The Savage Symphony*. “In Germany of today,” writes Frau Lips, “it is easier to march than to kneel. It is easier to obey than to think. It is easier to shoot than to be shot.”

THREE IMPORTANT POINTS

The prevalence of such medieval conditions brought forth the scientists’ resolution on December 30th last. They show three points of great importance: (1) That, while science and its application has transformed the physical and mental environment of man, it has also added greatly to the complexities of his social, economic and political relationships; (2) That, scientists make as one of their objectives an examination of the profound effects of science upon society; and (3) That, science being independent of national boundaries, races, and creeds, can permanently flourish only where there is peace and intellectual freedom. These are significant observations and, when supplemented by Dr. Conklin’s presidential speech, serve as a fresh incentive for social sciences.

1. To appreciate the force of these pronouncements and their

implications for the social sciences reference should be made to certain scientific factors which are responsible for the radical changes in man's physical and mental environment. Science has released certain dynamic forces in the steam of human life, which formerly played no part in civilization, and which has of late completely revolutionized life. The development of natural resources, the creation of new engines of production and distribution, the emergence of new systems of transportation and communication, the mechanization and urbanization of our economy, are but a few of the outstanding examples showing the revolutionary character of those changes and the magnitude of resulting complexities.

For example, as late as the Congress of Vienna (1815), when the Powers were remaking the map of Europe, they gave no thought to coal, iron ore or petroleum deposits. These were relatively unknown and negligible quantities, with little or no bearing on the international situation. But a hundred years later at the Versailles Conference these factors, having assumed world-wide importance, played a most important part, over-powered the decisions of the statesmen, and at once predicated the provisions of the Peace Treaty. Under the impulsion of science these resources have become coveted forms of power, and serve as nerve-centers of our industrial era, but they have multiplied our problems of national and international economy and peace.

Again, as late as a century ago the means of transport and communication were the same as they had been when Alexander conquered the East; Napoleon could not get from Paris to Rome any quicker than could Caesar from Rome to Paris. Modern means of travel have almost wiped out the distance between the two capitals, but at the same time they have added greatly to the defense problems of the two cities and made their solution correspondingly difficult. Hardly a century has elapsed since Fulton and Fitch applied steam to navigation. Improvements in ocean transportation since then have revolutionized water travel, but they have heightened our problems of freedom of seas, international trade, national defense, and colonial commerce. Science has made it impossible for any nation to glory in her splendid isolation, because it has made danger-zones of the seven seas.

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The epoch-making application of science to industry and agriculture—the McCormick Reaper, the threshing machine, the modern tractor,—aimed at delivering man from age-long servitude, have admittedly affected the lives of three-fourths of the race, resulting in deep-seated and far-reaching economic and social dislocations. Mechanization and urbanization of our economy has given rise to the dangers of factory and city, on the one hand, and on the other, to the evils of wars waged over new sources of raw materials and new regions of colonization. Moreover, there has been a phenomenal increase in the world's population since the advent of the Industrial Revolution, and a definite increase in the longevity of human life due to the advances in medical science. The social import of these changes lies in the fact that the pressure of population and competition in world markets are bearing ever more heavily on the standard of living and causing fresh economic, social and political disorders. Thus until recently, irrespective of its effects upon society, science continued to transform life by its conquests of nature.

2. An examination of the effects of science upon society shows, however, that science alone should not be blamed for the evil results which have accompanied scientific progress. The forces of our age have been gravitating in this direction for the past century. A corresponding advance in the science of social relations might have given us something of the same mastery in the field of social sciences. The part of the scientist is to discover and invent; our part is to organize man's accumulated knowledge and to direct it to socially constructive ends. As Dr. Conklin says: "Science is organized knowledge, and knowledge in itself is neither good nor bad, but only true or false." Knowledge misunderstood and misapplied, therefore, becomes false and destructive. Doubtless in this ability to make science false through misunderstanding lies the root of much of our difficulties.

Thus while the scientists have been searching after truth for truth's sake bigoted men have been searching for ways of destruction, and have justified their action by fortifying themselves behind false conceptions of science. Now the scientists realize that the tools of their laboratories are of two-edged type, they cut both ways—it all depends on the character of the man that

handles them. Their knowledge of chemistry and physics, geography and aeronautics, microscope and telescope, has proven to be deadly weapons in the hands of evil men, used in making every boundary line a veritable trench, screened by fleets of bombing-planes, guarded by walls of battleships and protected by droves of submarines! The same shell-hole along the Somme River holds the bones of the prehistoric man and his descendants of 1914, the one felled with the fist hatchet in the hand of his rival and the other shattered by steel shrapnel. Surely this is not the scientific "progress" of which the race can be proud.

Admittedly the basic cause of our social disorders and international anarchy, does not lie in the fact that science has forged these tools, or that they have transformed the physical and mental environment of man, but that so called social sciences have failed to develop an adequate system of social control. Our dilemma is due to our failure to readjust man's inner life to his ever-changing environment, due to our neglect to re-orient his psychological and emotional, social and economic behavior patterns so as to keep pace with scientific progress. As a result man has lost his sense of direction, and, as Raymond B. Fosdick said in his recent presidential report to Rockefeller Foundation, "Man gives the impression of heading blindly toward the destruction of what he has created." Obviously the fundamental difficulty lies in our failure to control the mainsprings of human conduct. It is an ethical problem.

3. As the Association's spokesman and retiring president, Dr. Conklin recognizes this fact and expresses the opinion *that ethics and ethical education is the most imperative and "the most promising means of rapidly improving social conditions."* He advocates the view that "Any program looking for human welfare and betterment must include both science and ethics."

Recognizing the value of religion in this task, he calls upon religion to become an ally of science, indicating to millions of worshippers in the Christian churches that "The old conflict between religion and science is dull and unprofitable," and that "The new ethics of science is not different in content from the Great Commandments." He also calls upon certain scientists, who, until recently, felt secure in their search for truth concerning

nature irrespective of how this truth affected the weal or woe of mankind. "There is no excuse," he says, "for a scientist who dwells permanently apart from the affairs of man. *At the present time it is probable that nothing else so deeply concerns the welfare and betterment of mankind as ethics.*" He intimated to the Academy that its praiseworthy resolutions for peace and intellectual freedom would likely be implemented by an ethical orientation of the race!

THE MEANING OF ETHICS

But what does Dr. Conklin mean by ethics? Does he mean the ethics of science (mechanical determinism) or, does he mean the ethics of religion? There is no answer forthcoming to this question. Yet he cites Huxley's definition of ethics in support of his view that "The new ethics of science is not different in content from the Great Commandments." Huxley said: "Ethics consists in opposing the cosmic process of *natural selection* by intelligent *human selection*, and in replacing the ruthless destruction of the weak and the helpless with human sympathy and cooperation."

There are two important points in this definition: (1) That, man is not merely an automata bound hopelessly on the wheel of fate, but that he is the most important—because most intelligent—selector in the scheme of social evolution; and (2) That, social progress depends upon human sympathy and cooperation as opposed to the cosmic process of ruthless destruction of the weak and the helpless. If by ethics Dr. Conklin means no more than this, he is advocating a conception which approximates the ethics of Christian religion. For, the elements of the freedom of human will, the human sympathy and cooperation, and a social program of redemption, are among the chief doctrines of the church. His appeal to organized religion as a character-building institution, however, is on the basis of practical ethics. His interest is in ethics as a working rule of right conduct, irrespective of its source of motivation. Here is a view of ethics that is non-sectarian and non-theological—a view that is as broad as humanity itself and as universal as the laws of evolution. In view of the distracted world conditions, this great biologist appeals

for a cooperation of the "new ethics of science" and the old ethics of the Great Commandments.

"But," it will be asked, "how can the scientists stop the wars of Europe today?" How do they intend to usher in an era of sanity and ethical conduct into our social relationships in a lifetime? Such questions clearly indicate the fact that we misunderstand the function of science and the scientists' mode of operation.

I

Dr. Conklin intimates *that in all our efforts for peace or social reform we should recognize the developmental character of man and his institutions, and take a long view of social progress.*

The cause of today's social ills must be sought in the actions and decisions of the distant past, they date back to many decades of development. Man without man's past is meaningless. Today's problems—be they social, economic or political—can only be understood in the light of yesterday's solutions, and today's disorders in the light of yesterday's orders. This is the evolutionary theory as applied to human institutions. It is what the historians call the doctrine of the "continuity of history." It means that science may not be able to stop the wars and remedy the social disorders of today, but it can help to stop the greater wars and greater disorders of tomorrow.

Back of the conquest of yellow fever and other vicious diseases, there are years of painstaking organized labor in the quiet laboratories of the scientists. Back of all the epoch-making inventions and discoveries of science, there are decades of organized knowledge at work. Rome was not built in a day, nor destroyed in a day. The antecedents of her rise and causes of her fall are buried in the former thoughts and actions of her people. Likewise any program looking toward human welfare and betterment must take a long view of history. There are invaluable suggestions in the scientist's system of work. First he observes a phenomenon, then analyzes it to its component parts, verifies and classifies it according to a known hypothesis, and finally he evolves a theory or a system which he gladly confirms or willingly alters if his further researches demand it.

The social scientist can find no better way to approach his

problems. He can start at any time with whatever social phenomenon confronts him, then, by an analysis of the antecedent causes and conditions, he may attempt to classify his subject with the aid of a known theory of social behavior. And finally, he may generalize his observations into a system—a system, however, which he should willingly surrender if his further findings necessitate it.

Had the social scientist handled his problems in some such manner, had he worked in the light of humanity's accumulated knowledge and total experience, had he been willing to utilize the tested methods of science, he would have approximated a more effective solution for our problems of today. The application of this methodology alone probably would not have solved all of our problems—for there is more in man than microscope or telescope can detect—but it would have aided us in solving, at least, the elemental problems connected with the production and distribution of food, shelter and clothing—problems that lie at the basis of much of our national and international perplexities.

It must be admitted, however, that the social scientist is confronted with difficulties that are peculiar in his field. Man and his institutions can not be subjected to analysis and treatment in exactly the same manner that the subjects of the laboratory are. His problems are most difficult to solve because they are most complex. For it is a fundamental postulate of science that the higher we rise on the scale of life the more complex become the forms of life. Likewise the higher we rise on the scale of civilization the greater becomes the solution of our problems.

And, too, social science faces the problem of prejudice and social acceptance. As Dr. Fosdick said recently:

“It is one thing to possess the means of better control; it is quite another thing to employ them. New ideas coming from fundamental sciences are taken over for use by society with relatively little hesitancy. New ideas from the social sciences, on the other hand, have to run the gauntlet of superstition and prejudice. To take advantage of the contributions of social science requires not merely available knowledge but social acceptance. The result is that social progress commonly lags behind whatever an immature social science has to offer.” (*New York Times*, March 29, 1938.)

However, behind today's ready acceptance of the offerings of

science lie the long decades of struggle. Our present welcome attitude toward science did not emerge without long-battling against superstition and prejudice. But the scientist had faith in his work and continued to work on the hypothesis that truth will finally triumph. He had faith in the inherent orderliness of nature and of the human mind. He labored steadily toward material comfort, the conquest of disease, the enlarging of the bounds of human knowledge, and countless other ways and finally demonstrated to a skeptical age the value of his contributions and the wisdom of their acceptance. The immediate task before us is to work intelligently toward the eradication of the contributing causes of our social ills, believing that ultimately our work, too, will be rewarded.

However, Dr. Conklin reminds us that because of man's superior intelligence he can "select" and shorten the processes of social evolution. According to the Darwinian theory, the environment eliminates the unfit organism, but in individual adaptation to new conditions "*the organism itself rather than the environment is the eliminator or selector, either by a hit-or-miss process or by the vastly more rapid and less wasteful method of remembered experience, that is intelligence . . . intelligence has become a prime factor in evolution. Intelligence and social cooperation have become the most important means of further human progress.*" It means that man, as the most intelligent "selector," can augment the process of evolution. He can direct its forces toward the promotion of ethical conduct, providing that he has a code of ideals, and is desirous of putting that code into practice. The history of human progress and the growth of the democratic institutions eloquently witness this fact. Man can improve his conditions if he sets his mind and heart on it. He can also accelerate the social forces at his disposal and measurably shorten the time of achieving his desired ends. As Jesus said: the kingdom of God is within us.

II

Again, *it is intimated that in all our attempts for social reform or international peace, we should take into account all factors of life—physical and rational, social and emotional. No single factor of modern society can explain or solve our social problems,*

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neither is the political nor the economic interpretation of life adequate to give us a "sure cure" for our social ills. Over-emphasis of one phase or factor and neglect of others is sure to result in an unbalanced civilization. The paths that have led man to his present position in the evolution of life have been diverse and many. Any attempt to simplify life by a single interpretation of history is to rob life of its symmetry and proportions.

Living in an age when the main emphasis is placed on economics, we are too prone to consider all affairs as the manifestation of material forces. These forces put a condition on man's actions, but a study of the material factors alone is by no means sufficient to find a solution for our problems. Germany might be cajoled into an "ethical" conduct by the returning of a few colonies or some other economic concession. Japan might be stopped by the threat of an economic boycott. Material factors can be weighed and the result seems easy to foresee. But these dynamic nations point to other factors involved in the situation which economic considerations do not reach. Probably in dealing with international matters the most fatal defect in our calculations have been the total neglect of the emotional and psychological factors—national resentment, prestige, pride, sense of satisfaction and safety. History of post-war Europe shows that failure to take these facts into account will sweep the "most iron-clad" treaty into oblivion.

Among the great motivating forces of mankind are those that deal with the natural desire of human beings to seek relief from a feeling of dissatisfaction and achieve a feeling of satisfaction. Any social movement in history may be explained at least in part upon these terms. Religion, for example, was most dynamic and made its greatest advances when the convert felt a satisfaction in conforming to the dictates of his religious belief. But when this conduct became motivated by compulsion or extraneous consideration religion lost much of its power. Likewise in the field of international relation we have repeatedly fallen into the temptation of setting up selfish and one-sided ideals and then spoken about finding means of enforcing these modes of conduct. Such means, be they economic sanctions, military prowess or even League of Nations, seem to succeed for a while and then the sup-

pressed desires break out in a new form to produce a more disastrous situation.

The history of international cooperation is the tragic story of man's failure to bring about a settlement based upon mutual satisfaction. In any situation, social, economic or political, there are always alternative ways of achieving satisfaction; the part of an intelligent man or nation is to achieve his ultimate end, so far as humanity's accumulated knowledge points to what that end is, by a process of intelligent selectivity and based on mutual satisfaction.

III

Again, Dr. Conklin intimates that *we must build for the present generation a new ideology of intellectual and moral, social and ethical qualities*. He repudiates the ideology of the European dictators on the ground that it is based on the gross misconception of Darwinian theory of "the survival of the fittest." Militarists have gloried in the *physical* strength of their race and are attempting to prove by sheer military might that the doctrine of "natural selection" rules the world of nations as well as the brute kingdoms. They act upon the theory that right consists in might, and that class strife and wars of conquest are the sure measures of progress. "It was intelligence and not brute force," writes Dr. Conklin, "that enables primitive man to overcome great beasts of prey, and it is intelligence joined with ethical ideals that alone can guarantee future progress."

As a matter of fact Darwin himself warned against the extension of his principle of "natural selection" to the social realm. "*The struggle between the races of men,*" he wrote, "*depends entirely upon the intellectual and moral qualities.*" Elaborating on this significant point, Dr. Conklin remarks that "The doctrine of 'natural selection' can not be carried in the field of intellectual, social and moral qualities, because *the standards of fitness are wholly different in these fields.*"

In these days of the crashing of ideals, when nations are warring against nations in a fatal attempt to prove the respective superiority of their race or culture, it is most significant to find an eminent biologist advocating an ethical standard of fitness. He writes: "Physically the fittest is the most viable and the most

capable of leaving offsprings; intellectually the fittest is the most rational; and socially the fittest is the most ethical. To attempt to measure intellectual and social fitness by standards of physical fitness is hopelessly to confuse the whole question, for human evolution has progressed in these three distinct paths. Man owes his position in nature to this three-fold evolution."

The inference is that a main cause of our present confusion lies in our attempt to measure intellectual and social fitness by standards of physical fitness. A proper balance among all three must be secured. The factors of physical, intellectual and social progress should not be mutually exclusive but cooperate in such cooperative manner that each will strengthen the other. If the crying need of the hour is for an ethical re-orientation, then, our main concern is for social fitness, because, "socially the fittest is the most ethical."

IV

Of all the possible means of improving social conditions, declares Dr. Conklin, *ethical education is probably most promising*—"An education, based upon knowledge of the principles of development and aimed at cultivation of better relations among all classes, races and nations, is the chief hope of social progress." The most enduring effect of education, he thinks, "consists in the formation of good habits of body, mind and morals. Heredity is original or first nature; habits are second nature, and for character formation and social value they are almost if not quite as important as heredity itself." He believes that in all normal human beings it is possible to cultivate habits of unselfishness rather than selfishness, of sympathy rather than enmity, of cooperation rather than antagonism.

Ethical education, then, holds the key. It is the chief hope of human progress. Without waiting for the slow improvement of human nature through eugenics, great progress can be made toward the "good society" by the better development of the capacities which we already possess. "The greatest problems that confront the human race," he writes, "are how to promote social cooperation; how to increase loyalty to truth, how to promote justice, and the spirit of brotherhood; how to extend ethics until it embraces all mankind." Obviously, social wisdom dictates

a course of cooperation among the scientific, educational, and religious forces and agencies. "There will be a great gain for the world," he asserts, "if organized religion and organized science would cooperate more effectively for the promotion of practical ethics. . . . It has always been true and will continue to be true that knowledge outruns practice and that ideals are better than performance. This is the age-long problem with which religion and ethics have struggled, namely, how can men be induced to live up to the best they know? How can they be brought to substitute the spirit of service for selfishness, love for hate, reason for unreason? The long efforts of past centuries show that there is no rapid solution of this great problem. But in the cooperation of science, religion and education there is hope for the future."

Toward a National Conference on Standards

A Practical Approach to a Moral Metrology

BY CHRISTIAN M. B. RICHARD

The State University of Iowa

THE WORKING OUT OF COMMON STANDARDS

DIFFICULTY OF THE PROBLEM

A NEW world is forming itself into utterance. Of all the problems of civilization, that of the verbal formulation of our permanent values is at once the most inevitable and the most insoluble. No man can reach the maximum of clarity in the formulation of moral and spiritual values; yet, moral and spiritual values can have no currency or social reality unless they are formulated and accepted as common standards. This dilemma concerning spiritual values, in which the world's most genial and constructive thinkers have been placed, is a permanent reminder that however valuable and compelling the *content* may be, our verbal *containers* must for ever leave us humble and tolerant. Only *the will to unite* in the creation of the new order that will save democracy can make the working standards needed, at once unifying, synthetic and dynamic.

Let it be understood, therefore, that this is no attempt to solve the problem of common standards on the basis of verbal formulation, but to present it under the *existential* and dynamic aspect which it has been assuming in our contemporary world, for the last fifteen or twenty years. The most significant and challenging social phenomenon in the world at this hour, the fact that no responsible American citizen can afford to ignore, is the revolutionary and creative power of dynamic ideas—the dynamic ideas back of Fascism, Hitlerism, Communism.

How do ideas become dynamic? Is it because perfect formulation was reached? By no means; it is because they happen to serve as a working tool to handle a social need—a need of social redemption or liberation which in itself is not intellectual but

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moral and spiritual. Dynamic ideas are born in the soul and live there.

The *power to be* of a nation is not in land or money or military equipment, but in the men and the women in whom its dynamic ideas have found incarnation. There are essentially three dynamic ideas in America at present: God, Justice, Liberty. But the very nature of socially unifying standards requires simplification. The task of our leaders is to demonstrate to the people that the *will to justice*, which most certainly is that of the majority of Americans at this hour, leads to God and generates liberty. The one standard, therefore, on which the American people are most likely to agree widely is that of *justice*, whether at first they are conscious or not of a common faith in God. The will to justice is a preliminary meeting ground antedating verbal definitions. It is anterior, exterior and superior to verbal forms and it reaches at once the two poles of the moral and spiritual world: God and liberty.

The deep intuitions of God, Justice and Liberty are universal data of conscience on which men cannot disagree vitally or *existentially*. Alone when they begin to define them verbally do they become antagonistic to each other and break up the social order into small parties or factions. It remains fundamentally true, however, that, at certain tragic hours, when the beneficiaries of the same civilization feel that their common inheritance is threatened they experience intuitively a will to unite for action. When the American people become conscious of the fact that the totalitarian conception of government (whether Fascism or Communism), is a threat to our democratic institutions and liberties, they will feel the need to unite. At that moment they will discover to their amazement that they lack the unifying social cement which is of necessity a common slogan, or verbal definition or standard of values. Then, what was impossible on a purely intellectual or rational basis becomes possible on the *existential*. Now, there is a will to unite, and where there is a will there is a way.

GENERAL ASPECT OF THE DISCUSSION

The approach, in my estimation, should be educational, and the following points might be considered as a fruitful field for preliminary discussion:

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1. Our colleges and universities labor under a sense of failure in producing the men and women we need under present world conditions. Our schools fail to produce *spiritual dynamism*.

2. The totalitarian states have developed a highly effective conception of the social function of public schools. The formulas of Fascism, Hitlerism and Communism stamped into young brains have modified our conception of the social power of public education. We had forgotten (since Jefferson), that when the schools speak to the nation, they become a power, a branch of government with incomparable weight in law making.

3. The *social psychology of public education* is dawning upon us almost like a new science. Democratic countries must adapt it to the pattern of our free institutions in such a manner that it will transcend totalitarian nationalism and give birth to an *intellectual internationalism based on spiritual values*.

4. Democracies can survive only by considering public education as the essential unifying force of a nation, as the most vital function of government.

This would be impossible in America where the very appearance of any form of educational monopoly is hatable, unless we can work out such educational standards as will meet the common agreement of the family, the churches, religious groups, non-affiliated believers in God, and the state.

5. This reformulation of our educational standards will take place only when the American people become intensely conscious of the facts:

That, under present world conditions, a nation cannot subsist unless it is unified psychologically;

That, such unifying process where it is not achieved by totalitarian propaganda, is possible only on the basis of common standards;

That, unifying standards should be defined, but that such definition can be made effective only if agreed upon by a widely nationally representative body of leaders comprising all public interests: bankers, statesmen, farmers, businessmen, educators, priests, ministers and rabbis, coming together for an honest show-down on the issue of the present crisis.

6. The very nature of the problem of human standards would make a Conference on standards international in its object, for

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the most vital need of the world today is for an element of universal cohesion strong enough to counteract the diversive and disruptive powers leading to war. This element of universal cohesion must be moral and spiritual in nature and can be defined only as the moral imperative of justice in human relations.

7. No modern nation has ever attempted to work out, on a national and political basis the philosophy of international standards of honesty and justice. This, I firmly believe, is the task of America. Why could not the American people, if taught wisely, restore the moral foundation of the world, why could not the Renaissance of the twentieth century find its birthplace in America?

8. Supposing then that a widely representative Conference on Standards came to an agreement on the essential American standards of moral values, such as justice and liberty. What else would be necessary to teach them successfully to the people and in all public schools?

Moral values cannot be taught successfully by virtue of a legislative decree, a moral atmosphere must be created. The atmosphere of morality is religion. Therefore, religion must be taught; it is absolutely essential for the moral health of the nation.

9. How can the teaching of religion be made a national concern in a country where Church and State are separated? The problem of making religion a growing national concern is by no means an easy one, but it will be simplified if we remember that religion is bipolar. On the one hand religion must have intellectual formulation and institutional organization; on the other hand, religion must have moral implications. We all agree on these two statements as expressing a necessity, but on the first point, we cannot agree as to what the intellectual formulation and institutional organization should be. For this reason the 64,000,000 Americans reported as having personal affiliations with some religious group are hopelessly divided.

But can we agree on the essential moral implications of religion?

There are millions of people in the United States today who would answer unhesitatingly, "Yes, we can." The hidden poten-

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tiality of this implied agreement on the moral implications of religion is incalculable! If only the 64,000,000 Americans who profess religious beliefs could be made conscious of the fact that they all agree on the most essential moral implications of religion, there is no doubt that they would change the present state of economic and social chaos in a very short time.

10. What are the moral implications of religion?

Psychologically speaking religion rests on the Moral Absolute given to man as an immediate datum of conscience. It is naturally evident to men who believe in God that His will—and consequently their will—must of necessity express itself in terms of simple honesty, truth, and justice.

We may even go a step further and observe that no man, whether a believer in God or not, whether moral or immoral, can deny that he wants other people to practice these moral principles in their relations with him. Therefore, it is undeniable that they constitute the very foundation of the unity of mankind.

METHOD OF PROCEDURE

The essential principle of this method of procedure is: *negatively*, to avoid offering a new brand of ready-made solution for all our ills, *i.e.*, a new interpretation of God, and Justice and Liberty devoid of *social reality*; *positively*, to offer suggestions and invite discussion, constructive criticism, and the general collaboration of the people toward a possible formulation of the American standard of Justice—the *standard of the people, worked out by the people, and for the people*.

The following appears as a practical course:

(1) Organize a Committee comprising, besides the functions of Chairman, Secretary, Treasurer, that of various members on Catholic, Protestant, Jewish and other relations. The committee would comprise also Press, Radio, and Motion Picture relations.

(2) Work out (as the first common effort of the Committee) a preliminary sketch of the work intended to lead to a National Conference on Standards.

(3) Let it be printed with wide margins for notes, criticisms, and remarks.

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(4) Let it be broadcast over a national hook-up a certain number of times, with definite invitation to the people to apply for copies of the printed form without charge, the only requirement being their constructive reaction and collaboration.

(5) Let a Secretary gather and compare the criticisms and appreciations, additions and suggestions, and put down what has been admitted indisputably, or at least by the quasi-majority.

(6) Let this second writing be submitted to a widely representative National Conference on Standards. The possible elements of the Conference would probably be revealed in a large measure by the nation-wide correspondence which would take place as a logical sequence of the broadcasts, the articles in the daily press, and the motion picture films.

(7) Collate the whole and print the work in its standing form.

(8) Seek concerted action with all similar efforts throughout the nation and organize a body of representatives, with commission to approach the educational authorities of the United States for legal action, in view of the teaching of our common moral and spiritual standards in all the public and private schools of the country.

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How Colleges Use Chapel Buildings

FROM time to time inquiry comes to the editor with regard to college chapel programs as well as the uses to which college chapel buildings are put. Some colleges were asked to prepare statements in answer to this inquiry. A few replies are printed herewith. If the interest and the uniqueness of programs warrant it, other statements will be published from time to time.—Editor.

WESTERN COLLEGE, OHIO

There are two other auditoriums on this campus which makes it possible for the chapel to be used only for religious services. The only exceptions are such events as Commencement and academic convocations. It is used five times a week for daily chapel and for church services each Sunday morning.

The chimes play for fifteen minutes before the chapel and the church service. At the close of the fifteen minutes' period the chimes sound the hour, the doors are closed and the service starts exactly on time. The daily chapel service has a half hour set aside for it, although this amount of time is not always used. There are always hymns, scripture reading and prayer and a talk. This is sometimes given by an off-campus speaker but usually by some member of the College group.

The church service is carefully planned. The Western College choir of sixty voices always sings. It is carried through with dignity and is commonly regarded as a helpful service. The preachers are chosen from outside and care is taken in their selection. The church service is one of the finest features of our academic program.

BELOIT COLLEGE, WISCONSIN

The first is religious. Three stated chapels are held on week days and one vesper hour on Sundays, attendance at which is required from all students. According to the traditions of Beloit, these services are in charge of the president of the college, but he has realized the wisdom of having both a faculty committee and

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a committee of students, the two together constituting the Council on Religious Life. The main object of this Council is to further the interest of these stated services in every way.

Of the stated weekly services only about a half are purely of a devotional nature, as the exigencies of the life of the College require that academic matters be presented to the students and the convocation hour is made use of in this way, without in any wise diminishing the vitality of the religious element.

It has grown to be a custom during the last few years to promote student initiative in the participation in and conduct of these services. This is carefully done. During the Lenten Season, four midday weekly services are arranged for entirely in charge of a student committee and the attendance is voluntary. On Dad's Day, Mother's Day, Armistice Day, and at several other times during the year, faculty and students work out a ritualistic service together and both students and teachers participate in the conduct of these services of worship. In this way the interest of students is vitalized without losing the direct control of the meetings by the faculty.

As the Chapel furnishes our only auditorium, we feel perfectly free to use it for lectures, concerts, student debates, and student meetings. Since the building has taken on architecturally more of a devotional character the students themselves have cooperated in holding pep sessions outside the Chapel building.

This building is very useful in helping to meet the community needs. It is quite a popular place for holding weddings of alumni. Other events sponsored by the community can under proper direction find housing in this building.

UNIVERSITY OF DENVER, COLORADO

Every Monday morning at ten o'clock during the Autumn Quarter there is compulsory Freshmen Chapel. During the Winter Quarter the Freshmen meet twice a month, and in the Spring Quarter they meet once a month.

Every Wednesday morning at ten o'clock there is a general assembly for the students on the University Park Campus. This is voluntary, and it consists of addresses and special exercises. Once a month there is a very formal religious service, consisting

HOW COLLEGES USE CHAPEL BUILDINGS

of music by the University Chorus, prayers, a short address by a prominent religious leader, etc. This service is well attended.

Every Friday is set aside for student meetings of the Student Association.

In the Winter Quarter there is a week of Religious Emphasis, when a nationally known religious leader addresses the Chapel every morning. This is followed by a week of thought by the students, when they discuss campus, religious, and educational problems. At least once a quarter the University Orchestra gives a program, and before Christmas, Easter, and such periods, the University Chorus provides special programs. The programs are in charge of a committee of faculty members and students, under the leadership of the Director of Religious Activities.

It is very significant that many of our present students and our former students ask for the use of the Chapel for their weddings. The interior of the Chapel lends itself very delightfully to decoration for weddings, and we are very happy to have our students, present and former, use the Chapel for their weddings.

GROVE CITY COLLEGE, PENNSYLVANIA

As a result of the character of its design and construction, Harbison Chapel lends itself unusually well to religious services. There is an atmosphere of refined simplicity, of beauty and dignity that tends to create a feeling of reverence. It has made a very important contribution to the life of the College and has undoubtedly helped in making more effective the daily and Sunday chapel programs.

Each morning of the week except Monday, a short assembly program is held in Harbison Chapel. All of the students of the College are required to attend this service. It consists of an organ prelude during which the chapel attendance record is taken, a hymn, a scripture reading and prayer, and a closing hymn. Following the second hymn the announcements for the day are read and occasionally a chapel talk is given by the president or a member of the college staff or a visitor to the campus is invited to speak. Less frequently the chapel hour may be extended for an address or for a musical program that may originate on the campus or may be given by an outside organization. In carry-

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ing on the daily chapel service, those who conduct it are in academic costume.

Each Sunday afternoon at 4:30, there is a religious service, an hour in length which all students, unless excused by the dean, are asked to attend. The service is conducted by the college pastor who ordinarily preaches the sermon. During the year, a number of visiting ministers occupy the pulpit. Occasionally, the service is conducted by students under the auspices of one of the religious organizations on the campus, or is devoted largely to sacred music. In the Sunday services, the speakers wear academic costume and the members of the choir are in gown and wear surplices.

In addition to the uses which have just been mentioned, the chapel is used at times for other purposes. Concerts of organ music are given on the Babcock Memorial Organ, which is a four manual instrument of superior quality. From the chapel originate broadcasts of organ and choir music which are sent out over the radio broadcasting station, owned and operated by the College. The chapel is also used for special services conducted by religious organizations on the campus.

Each year the chapel is used many times as a setting for the wedding ceremonies of graduates and former students of the College. It offers a beautiful setting for such events.

In view of the distinctly religious character of the building, it is not used for many purposes for which a college auditorium might ordinarily be adapted. The College now has under construction a new auditorium which will offer facilities for secular concerts, dramatics, and similar activities.

Announcement of Annual Meeting

FOR THE WEEK OF JANUARY 8-13, 1939

Brown Hotel, Louisville, Ky.

All meetings will be held at the Brown Hotel, unless otherwise indicated. Other groups than those listed below may meet during the week, but definite announcement of their programs cannot be made at this time.

Sunday—January 8 Christian Education Sunday

Morning—Sermons on Christian Education in the Louisville Churches.

Evening—Mass Meeting—Warren Memorial Presbyterian Church.

Monday—January 9

Executive Secretaries, Constituent Boards, Council of Church Boards of Education. Two sessions. Inquire of General Secretary Gould Wickey, 744 Jackson Place, N.W., Washington, D. C.

National Lutheran Educational Conference, South Room. Inquire of General Secretary Gould Wickey, 744 Jackson Place, N.W., Washington, D. C.

Presbyterian College Union, Roof Garden. 2 sessions. Inquire of President H. M. Gage, Coe College, Cedar Rapids, Ia.

Tuesday—January 10

Association of Presidents and Principals of Northern Baptist Schools and Colleges. Derby Room. Inquire of Dr. F. W. Padel-ford, 75 Pleasant St., Newton Centre, Mass.

Church of the Brethren, General Board of Education. Room 439. 3 sessions. Inquire of Dr. I. J. Baugher, Hershey, Pa.

Five Year Meeting of Friends, Board of Education. Room 436. Inquire of Dr. Raymond Binford, Guilford College, Guilford College, N. C.

Methodist Educational Association. 3 sessions. Ball Room. Inquire of President W. P. Tolley, Allegheny College, Meadville, Pa.

National Lutheran Educational Conference. South Room.

Presbyterian College Union. 2 sessions. Roof Garden.

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Pan-Presbyterian Colleges. Dinner and Evening Session. Roof Garden.

Wednesday—January 11

Council of Church Boards of Education. 9:30 A. M. Ballroom. Theme: Spiritual Resources and Obligations of Christian Higher Education. Inquire of General Secretary, Gould Wickey, 744 Jackson Place, N.W., Washington, D. C.

Executive Committee, University and College Department, National Catholic Education Association. Room 431. Inquire of the Rev. F. L. Meade, C. M., Niagara University, Niagara University, N. Y.

National Conference of Church-Related Colleges. 2 P. M. Ball Room. Theme: The Religious Resources and Obligations of the Church-Related College.

Association of Schools, Colleges and Seminaries of the Evangelical and Reformed Church. Dinner meeting. Inquire of President Howard R. Omwake, Catawba College, Salisbury, N. C.

Mass Meeting, of all Christian forces dealing with Christian Higher Education. 7:30 P. M. Ball Room. Singing: Municipal College Chorus. Speakers: Rev. John Cavanaugh, C.S.C., University of Notre Dame, and Dr. Robert E. Speer.

Thursday and Friday—January 12 and 13

Annual Meeting Association of American Colleges

The twenty-fifth annual meeting of the Association of American Colleges will be held at the Brown Hotel, Louisville, Kentucky, on January 12-13, 1939, with the general topic, "Cultural Obligations of the College Faculty." Among the speakers will be Sir William David Ross, Provost of Oriel College, Oxford University, and visiting professor at Columbia University; Ordway Tead, Chairman of the Board of Higher Education, New York City; Byron V. Kanaley, President of the Board of Trustees of Notre Dame University; O. C. Carmichael, Chancellor of Vanderbilt University; Raymond A. Kent, President of the University of Louisville; C. F. Wishart, President of the College of Wooster; Harvie Branscomb, Director of the Libraries of Duke University and Director of the Library Project of the Association of American Colleges; Henry M. Wriston, President of Brown University; [134]

ANNOUNCEMENT OF ANNUAL MEETING

William E. Weld, President of Wells College; David D. Jones, President of Bennett College; Samuel K. Wilson, President of Loyola University; Mildred H. McAfee, President of Wellesley College; C. S. Boucher, Chancellor of the University of Nebraska; Francis Pendleton Gaines, President of Washington and Lee University; and John L. Seaton, President of Albion College and President of the Association of American Colleges. President Harry M. Gage of Coe College will preside over a luncheon discussion on the subject of "Teacher Education," and Provost R. H. Fitzgerald of the University of Pittsburgh will lead a discussion on "College Instruction in the Fine Arts."

Association of Colleges of Congregational and Christian affiliation. Breakfast meeting, 8 A. M., January 13. Inquire of Dean W. S. Anderson, Rollins College, Winter Park, Fla.

Additions to the Office Library

St. Mark's Memoir of the Master. T. W. Pym's Translation of the Gospel According to St. Mark. The Choir Library, Inc., Wallace Building, Lafayette, Ind. Price 60¢ per copy—cheaper in quantities.

The translation is very usable for students. The proceeds beyond costs go to the work of Toyohiko Kagawa.

American Youth: An Annotated Bibliography. Louise A. Menefee and M. M. Chambers. American Youth Commission, American Council on Education, Washington, D. C. 1938. 492 pp. \$3.00.

An invaluable reference book on 2500 youth literature items.

Work Book for Old Testament Study. Ralph Daniel Heim. Thomas Nelson & Sons, New York. 1938.

A highly desirable work book for college classes.

Philanthropic Foundations and Higher Education. Ernest V. Hollis. Columbia University Press, N. Y. 1938. 365 pp. \$3.50.

A careful study of the relations between the Foundations and higher education.

Fundamental Psychology. George S. Painter. Liveright Publishing Corporation, New York. 1938. 512 pp. \$3.75.

A strong and desirable reaction to materialistic behaviorism. A desirable text book.

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Horace Mann at Antioch. Joy Elmer Morgan. National Education Association, Washington, D. C. 1938. 608 pp. \$2.00.

An insight into the life and thought of a great educator.

The School of Jesus: A Primer of Discipleship. G. W. H. Shafte. Association Press, New York. 1938. 96 pp. \$1.00.

An effort to ascertain what the religion of Jesus is.

God's Reach for Man. Alice Bishop Kramer and Alfred Ludlow Kramer. A. Ludlow Kramer, Publisher, New York City. 1938. \$1.00.

An attempt to put in simple terms the truth about God and man's relation to him.

What Church People Think. N. L. Trott and R. W. Sanderson. Association Press, New York. 1938. 79 pp. 75¢.

A study of the attitudes of church members, lay and clerical, on social and economic issues.

The Pivotal Problems of Education. William F. Cunningham, C.S.C. John S. Swift Co., Inc., Cincinnati. 253 pp. \$2.25. 1938. 3rd Ed.

A keen, comprehensive application of religious truths to the field of education in contrast to the materialistic, behavioristic, and naturalistic ideas now penetrating most books on education. Teachers in church-related colleges cannot afford to be without this Catholic statement of supernaturalism and its meaning for education.

Laymen Speaking. George Morlan. Richard R. Smith, New York. 1938. 242 pp. \$2.50.

A frank statement of the judgment of lay people about the church and its work together with suggestions for measures to instill new life into the church. Ministers can learn something of what laymen are thinking.